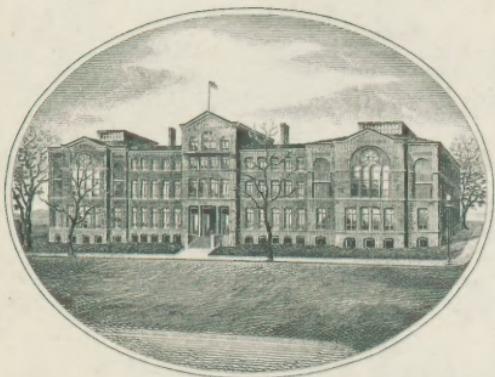


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MORAL,
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OR,
THE PHILOSOPHY OF TRUE LIVING.

The highest and most profitable lesson is the true knowledge of ourselves. When a man properly understands himself—mentally, morally, and physically—his road to happiness is smooth, and society has a strong guarantee for his good conduct and usefulness.

BY
Prof. F. G. WELCH,
INSTRUCTOR IN THE DEPARTMENT OF PHYSICAL CULTURE IN YALE COLLEGE.

NEW YORK:
WOOD & HOLBROOK, PUBLISHERS,
No. 15 LAIGHT STREET.

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P R E F A C E.

It has been said, "To acquaint yourself with a subject, write a book upon it;" but a discriminating public will say, "Better not attempt to write upon any subject till you are master of it."

I make no apology for offering such a work as this to the public. The book must speak for itself.

When I inquire into the causes of the vast and unnatural mortality; when I see so many dropping from a College course, from necessity abandoning a useful and honorable career, because of broken down constitutions, nervous and weak bodies; when I see narrow chests, sallow faces, dyspeptics, I feel constrained to do what lies in my power to stay this awful current. I am convinced that by knowledge of the important subject of Physical Culture, and care and attention thereto, these dread calamities may be avoided.

Then, is it not of vital importance that we give our earnest and early attention to a subject that will make us better

beings—mentally, morally, and physically; a subject that will better fit us for fulfilling all the duties and pleasures of life, one that will prolong and improve existence. “A sound mind in a sound body,” what a grand achievement! The accomplishment of this will form a new epoch in the history of our race.

Practical knowledge of the subject was for many years confined to a limited few, and gymnastic exhibitions remained in vulgar hands. The public mind has changed: now, every noted institution of learning has its special department for the promotion of this science. Mark the wonderful success of those who have made it a specialty. Never before were teachers of this branch in such demand. Why is the supply so limited? It is because they find no means for qualifying themselves.

Works on “Gymnastics” are common, but the exercises are put down without system or order, and with no regard to the rules of right living. While I do not condemn others, I claim superiority for this work, inasmuch as it is systematically arranged, and treats extensively of the laws of health.

I have had long and varied experience as an Instructor, and have worked constantly and carefully to arrange my method of teaching systematically, with earnest regard to physical laws.

There are under my instruction, almost constantly, nearly two thousand pupils of both sexes. To the hundreds who have asked, "Why don't you write a book on this subject?" I reply, "Here it is!"

F. G. WELCH.

YALE COLLEGE, *October, 1869.*

THE NORMAL INSTITUTE, FOR THE Training of Teachers in Dio Lewis's New Gymnastics, AT THE GLENWOOD LADIES' SEMINARY, West Brattleboro, Vermont.

The Fourth Annual Session of this Institution will open about the 20th of July, 1870, to continue about *eight weeks*; during which time every member of the class may so completely master the subject, both in theory and practice, as to be thoroughly qualified to teach the whole system, with all the recent improvements. To such as make these attainments, *Diplomas* will be awarded at the close of the Term.

The direct results of Physical Culture are, erectness of form, symmetry of person, skill, activity, energy, endurance, precision, easy and graceful movements, and a healthy action of all the organs of the body; and indirectly, strength and vigor of mind. Persons in delicate health and of sedentary habits are generally benefited by these systematic exercises, and under the master's watchful care, none are in danger from over-exertion.

The class will be under the continued instruction of

PROF. F. G. WELCH,

Instructor in the Department of Physical Culture in YALE COLLEGE.

As last year, both ladies and gentlemen will be admitted into the class, and drilled with special reference to giving instruction in this important department of Education. Any who desire the benefits of Physical Culture, but do not expect to teach, may also join the class.

TERMS—\$50. This includes Tuition, Diploma, set of Apparatus, and a book entitled “Moral, Intellectual, and Physical Culture.” BOARD, \$6 per week.

The spacious and convenient Gymnasium connected with the institution, with its full supply of all necessary apparatus and piano, will be constantly used by the class. GLENWOOD is a place of summer resort, and a more delightful spot can not be found in New England.

There is now a great demand for Teachers in this new profession, and the time is not far distant when no teacher will be regarded competent to manage a school who can not teach Light Gymnastics. All who are well qualified can secure employment. Persons who can give their exclusive attention to this, can, with far less labor, make a larger income than in almost any other branch of teaching.

Teachers in other departments can, with this accomplishment, readily add to their salaries from \$200 to \$500 annually.

The institution will be open for summer boarders from July 20.

TESTIMONIAL.

Copy of an Autograph Letter from Dr. Dio Lewis, Principal of the Normal Institute, Boston, Mass., and Inventor of the whole System.

“MR. F. G. WELCH is a graduate of the ‘Normal Institute for Physical Education,’ and a capital Teacher of the New Gymnastics. It is rare that I have an opportunity to introduce to the public a gentleman of so much intelligence and moral worth. Wherever he may teach, he will find hosts of friends and admirers, and he will deserve

Very Respectfully, DIO LEWIS.’

References.—PRESIDENT WOOLSEY, Yale College; PRESIDENT SMITH, Dartmouth College; DR. DIO LEWIS, Boston, Mass.

Applications should be made early to

F. G. WELCH,
YALE COLLEGE, NEW HAVEN, CONN.

INTRODUCTION.

ALTHOUGH of the least interest to any except those interested in Physical Culture, I will, for obvious reasons, place my system of Gymnastics as Part I.

Gymnastics is becoming a science. Who can doubt the need of books on a subject hitherto so little known, and of such vital importance as to materially affect the weal or woe of our race?

That such a thing should be made to interest, should be systematized, and arranged in accordance with the laws of health, is apparent to all. This department will contain all the exercises pertaining to the varied apparatus of the Gymnasium, how to build and equip a Gymnasium, a silent instructor, giving forty weeks exercises systematically arranged, a great variety of exercises that may be performed at home without the aid of apparatus, and an essay on Training.

I have avoided "wood cuts;" but little attention is paid to them, and they would make the book altogether too large.

Gymnastic language is difficult to explain. I believe in

brevity here, and have endeavored to reduce all to an alphabet, so that what at first may seem difficult will soon become easy.

Part II. will contain Dr. Dio Lewis's new system of Light or Musical Gymnastics. I believe this to be the most complete work ever published on this subject. It is given here with the full consent and best wishes of my friend Dr. Dio Lewis, the inventor of the whole system. Long and varied experience as a teacher in Gymnastics, has enabled me to collect a great amount of facts and information which I think will prove acceptable to all interested.

Beside the system, this department will contain an essay on the various systems of Gymnastics. The whole system given in SHORTHAND, is so briefly and simply expressed that all may learn it without the least difficulty.

Over twenty Marches are here described. These are the most interesting in any system of Gymnastics, and are always deservedly popular. Most teachers find difficulty in inventing marches. It is to be hoped these will prove a help to all, and supply the demand. Percussion, a most valuable remedial agent, is here thoroughly treated, giving several sets of Mutual Help Exercises. Also a variety of exercises for amusement and profit, to be performed during resting spells or for variety.

Music, the best pieces and books recommended. This department will also save a great deal of trouble that teachers and musicians often meet with, and will greatly enhance the interest and profit of the exercises.

An Essay to Teachers, in which will be found information, which teachers so much need, and can not otherwise get without experience.

Hints and Suggestions to Teachers and Pupils, invaluable to both.

Part III. will, in an interesting and profitable manner, treat of Health and the Philosophy of True Living. Few people care for such advice. If we recommend them a book on the Laws of Health, they will call it quackery, a catch-penny, or humbug. They prefer to get sick and take "doctor's stuff," and pay large bills, rather than inform themselves on a subject of such vital importance, even the laws of life. They can not appreciate the efforts of an honest man who would simply prove himself a benefactor to them.

It is my custom, when reading a book, to write out those extracts which I wish to retain. I have quite a number of these note books. From them all I have gleaned the best and choicest thoughts. Part IV. of this book is composed chiefly of these; beautiful extracts from our best writers, past and present, treasured thoughts, the daily reading of which will greatly aid right living. Barren, indeed, is the heart and intellect which will not receive mental and moral culture from these. The whole will conclude with a selection of Proverbs of all Nations.

For much that is contained in Parts III. and IV. I am indebted to others. Their name is "legion," so I can not give them the credit due. Besides, much of it was collected

without a view to publication, so I did not note the authors. In some cases, I have abridged and altered materially; for this reason I have avoided quotation marks. I am willing to be called plagiarist. I make no pretensions to literary merit or fame, and do not seek or deserve either. Charitable readers, in all works, regard the writer's aim. My pupils have constantly asked me to write. Considering the importance of the subject, and the paucity of writers upon it, my conscience has at length constrained me to grant their request.

In all, I have had an honest purpose for the mental, moral, and physical weal of mankind. Whenever I have found a subject treated better than I could write upon it, I have in some way made use of it. Who, in reading, troubles himself to know where the idea originated? So long as it is good, and worthy perusal, what matters it?

Very little is known by the people at large on the subject of Physical Culture, and what is known is very lightly appreciated. Scarcely any subject can be presented to the community in which they take so little interest as that which immediately concerns their health, until they are overtaken with disease. Most diseases are created by ignorance upon this subject. They charge their sufferings to Providence, and *drug themselves to death!*

It is not only a matter of expediency that we obey law in this respect, but a matter of duty. The laws which govern our constitutions are divine; and to their violation there is affixed a penalty, which must sooner or later be met. And it is as truly a sin to violate one of these laws as to violate

one of the Ten Commandments. Many seem to think that they have a right to treat their own bodies as they please ; forgetting that God will hold them under obligation to physical as well as moral law, and that every infringement will meet with its legitimate and very appropriate reward.

If we transgress physical law, we must endure the infliction of a physical penalty. He who is guilty of transgressing the laws of his own animal economy can not escape, his sin is sure to find him out. Though he may pass on for a while without arrest, yet, sooner or later, he will find himself overtaken, tried before Nature's court, and condemned.

Notwithstanding the Fall, the laws of physical life are perfect ; and if obeyed, they will defend us to the last.

PREVENTION IS BETTER THAN CURE.

By studying this subject, the Laws of Life and Being, we treat the Creator with that reverence and respect which will secure divine approval. When we degrade the physical, we degrade the moral nature, too. Physical impurity is incompatible with moral purity.

“The soul that sinneth, it shall die.” This principle grasps every human being. Conscience arraigns, condemns, and executes in moral and physical vice. Escape is utterly precluded. “Thou art the man!” You and I are amenable for every sin we commit, that is, for all the transgressions of the laws of our being. Aye, and *punished*, too ! Ignorance is no apology. Nature imperiously commands all who do not know, to *learn*, and equally proffers instruction to saint and

sinner, sage, and savage. Her laws are as palpable as the noonday sun.

It is the bounden duty of every person to take care of the Body, and develop it as well as the Mind; consequently gymnastic exercise should form an essential part of education. So long as man possesses a body, and requires for his earthly existence a bodily life, so long ought Gymnastics to form a principal object of man's cultivation. Institutions for Physical Culture are springing up in all parts of our country. Our great and good men are giving them aid and influence. Especially are Presidents of Colleges, and Principals of Schools doing all they can to aid in the good work. Students will hereafter graduate not only with clear heads but with sound bodies.

I venture to express a hope that this work may foster a taste for Mental, Moral, and Physical Culture, to the end that Mind, Heart, and Body, may all be improved.

Who does not wish to be healthy and beautiful? to have a fine form? Who does not prefer strength to weakness? Who would not substitute grace of motion for awkwardness, remodel the ill-formed body and homely features into symmetry and beauty, and postpone indefinitely the infirmities and deformities of age. Beauty and strength casketed in a rounded, complete, and admirable *physique*, stand among the highest ambitions of the woman or the man. A perfect form is the universal vanity, and "How well you are looking," is everywhere among the most pleasing of compliments.

We all want to be physically perfect, because we want

that our presence should awaken attention, deference, perhaps admiration.

In a word, who does not desire to be healthy, strong, graceful, and beautiful? And who, desiring these qualities, can need other inducements to give his attention to any one who shall honestly and earnestly essay, in however imperfect a manner, to instruct him in reference to the means of obtaining them. All good works that we do in this world inspire us with a love that is pure in thought, beautiful in expression, and moral in tendency.

Living right, and reaping the consequent reward, is, as a general rule, within the reach of all who will inform themselves. Whoever defrauds himself in this, can have no consolation but in the contemplation of his own folly and deserved punishment. Are health of body, vigor of intellect, and elevation of soul worth securing? Are a few groveling sensualities and degrading vices worth more than soul and body? Are those depraved gratifications of the mouth worth more than a sound constitution and a well balanced soul?

In view of these facts, which the eye of every observing and reflecting mind can see, the question instinctively arises: "What is the true source of human happiness, and how is it to be sought, for such a boon Heaven has made attainable?" The question is easily answered. Let Wisdom utter her winning voice, let her mark out the path. "Her ways are ways of pleasantness, and all her paths are peace." The keeping of the divine law, wherever that law may be writ-

ten, whether relating to the body or the soul, "is the beginning of wisdom," and whoever keeps within the plain limits of that law, will find, amid all the annoyances of a fallen world, his way happy and joyous; but whosoever steps over that line, will find ultimately that every step thus taken has been productive of pain. "Good understanding giveth favor, but the way of the transgressor is hard."

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PART I.

THE GYMNASIUM.

- I. HOW TO BUILD AND EQUIP A GYMNASIUM.
- II. THE GYMNASIUM.
- III. PARALLEL BARS.
- IV. HORIZONTAL BAR.
- V. RINGS, SPRING BOARD, HORSE, DUMB BELLS, AND LADDERS.
- VI. CHEST WEIGHTS AND PROMISCUOUS EXERCISES.
- VII. FORTY WEEKS EXERCISES.
- VIII. THE HOME GYMNASIUM.
- IX. TRAINING.
- X. INDIAN CLUBS.

I.

HOW TO BUILD AND EQUIP A GYMNASIUM.

The Building—The Apparatus, and How to Supply the Building with it.

THIS is a day of progress. Nearly every city, town, college, school, and society is rearing its gymnastic hall and supplying it with apparatus. The many letters of inquiry received, and the great demand for knowledge on this subject, have led me to offer the suggestions presented in this volume, and, though subject to modification, I have tried to make them quite explicit. I would advise no party to attempt to build or to equip a gymnasium, especially to equip, without the superintendence of an experienced person.

In a college, where money is *freely given* (and it is freely given for such purposes when asked for), and the building is to become a permanent fixture and ornament, the architecture may be as costly as the money furnished will make it. But this lavish expenditure is by no means necessary. Let the interior of the building and the apparatus be the first objects of consideration. The exterior of the building may be plain.

A college or school gymnasium need not be supplied with all the equipments of a gymnasium where persons are trained for theatrical and circus exhibitions or taught to perform useless gyrations and dangerous feats. If there is a hall to commence with, a few hundred dollars will do much toward supplying apparatus, but several thousands can be profitably expended. Gymnastic apparatus is much more expensive than the inexperienced may imagine.

But I was about to speak of the building and its exterior. If you are commencing to build a gymnasium, put the work into the hands of an able architect; but you may offer suggestions to him. Let the building be square, or nearly so; an area of one hundred feet, if possible. All the room you can secure will be needed. Let the material be of brick or stone; the foundation very firm, and the walls secure. The windows should be abundant and mostly in the upper part of the building, ten feet from the floor. By this arrangement those exercising will not be exposed to draughts of air. The windows should be easily adjustable. The hall should be as light and well ventilated as it can be made. There should be ventilators in the top and near the floor of the building, for pure air is absolutely essential during exercise. The beams overhead should be large, strong, numerous, and firmly placed.

I would recommend galleries for the sides or ends. Gymnastic exercises are interesting to spectators, and participants work much better and with more profit with such an incentive.

The floor should be made of the best quality of oak boards, free from knots, cracks, and splinters; they should be so closely put together as to allow of no space between them to admit the dust, which will prove hurtful to those exercising. The floor of a gymnastic hall should be as good as a ten-pin alley floor. Let arrangements be made for lighting with gas, for students, and nearly all others, find the evening the most convenient time for exercise.

Bath rooms and bowling alleys are essential, the former absolutely so. There should be instructor's and janitor's rooms; a room for boxing, fencing, etc. The dressing rooms may be up stairs. There should be clothes hooks on either side the whole length of the hall.

Most gymnasiums are very poorly heated in the cold season, for which reason they are uninviting in winter, the time

they are most needed. The heat should be equalized over all parts of the hall. Stoves and furnaces are inadequate for this purpose, and the only efficient means is by steam, which is the cheapest and best heat. The same boiler and apparatus will answer for heating water for baths. Let steam pipes be placed all around the hall, a few feet above the floor.

Though we can trust the building to the architect, we can not trust the supplying of our gymnasium with apparatus except to a practical gymnast. If this important matter be neglected, most of the apparatus will be likely to be useless and have to be altered, at almost as great an expense as the first cost. I can not too strongly urge upon all interested the employment of experienced supervision. I speak thus from having seen the many blunders of carpenters in this regard. Making gymnastic apparatus, and putting it in its place, requires the skill of one fully acquainted with its use, as the slightest variation in measurements is likely to render some pieces of apparatus both dangerous and useless; besides, none but the modern practical gymnast knows what is best for a modern gymnasium, for much of the old style of apparatus has been replaced by new, of a different and much superior kind.

I will now proceed to describe all the apparatus necessary for a complete gymnasium, giving my opinion of its uses and measurements.

First in importance come the *Parallel Bars*. Every gymnasium should contain two sets: one for adults, and one for youths. They generally extend lengthwise of the gymnasium, 5 feet from the walls, and they should be 20 feet long. The best wood of which to make nearly all the apparatus, unless otherwise specified, is Southern pine. The larger set should rest 5 feet from floor; 16 inches broad inside; handles 3 inches wide, 4 inches high, with rounded tops; cletes every 6 feet, strongly braced with iron braces from the

outside. The smaller set should be $4\frac{1}{2}$ feet high, 14 inches broad inside; handles, 3 inches wide, 3 inches high, with rounded tops.

Rowing Weights.—They should run across one end of the gymnasium: one immediately back of the other, so the rowers can sit in order, as in a boat. This gives opportunity for a number to row at the same time, which inspires emulation and presents a fine appearance. If they are put up for a crew of rowers, there should be six, and all the weights should be of quite the same caliber; I think 45 pounds the best weight. If they are put up for general use, they should vary, commencing at 50 pounds and each one decreasing 5 pounds.

The weights should be of iron, and made to run in a groove to prevent swinging and to facilitate an easy motion; they should run *downward* from the floor. The seats should be one foot square, and six inches from the floor, covered with hair and leather, or carpet cushions; the distance from inside of seat to inside of stretcher, 2 feet. The stretcher should be 15 inches long; 2 inches wide on top, and 4 inches wide at bottom, beveled; distance from outside of stretcher to inside of pulley, 11 inches; distance from outside of stretcher to next seat in front, 1 foot, in which space is placed the pulley block. All pulleys should be of brass, and the new patent kind, which contain several small pulleys within a pulley. The pulleys should be 5 inches across, and 1 inch wide; the rope $\frac{3}{4}$ of an inch thick, and 5 feet in length, which is the length of the fall of the weight. The handles should be of black walnut, 1 foot long, $1\frac{1}{2}$ inches thick, with a small groove in the centers for rope.

Spring Board.—Stretcher, $11\frac{1}{2}$ feet long; 4 inches wide, $2\frac{1}{2}$ inches thick in center. They should taper one inch to the ends, that is, the ends should be 3 inches wide, and $1\frac{1}{2}$ inches thick. There are, of course, two of these, upon

which are placed eight boards, each 4 inches wide, and $\frac{7}{8}$ of an inch in thickness. These boards rest on another pair of stretchers 38 inches long, and $1\frac{1}{2}$ inches in thickness, which are firmly bound to the top of long stretchers by iron bands. There should be three cletes underneath the boards, equally distant apart, to hold them firmly together. Four ends of the stretchers should rest on blocks, 15 inches thick in center, and 18 inches high; an iron rod runs through the center of this and the center of the end of the stretcher. Rubber should be placed over and under each one. The spring board should be made of *ash*. I once made one a little smaller than this to save room and spoiled it.

Chest Weights.—A complete set should consist of a box of six pairs, three on either side. The smallest weighing 10 pounds; each one graduating to 10 pounds higher. The weights should run in grooves to prevent swinging, and should be boxed up out of sight; rubber above and sawdust below, to prevent noise and wear. Same kind of pulley and pulley box as Rowing Weights, $17\frac{1}{2}$ inches apart, and should fall $4\frac{1}{2}$ feet.

Stationary Horse.—Make 15 inches in diameter; $4\frac{1}{2}$ feet long, with rounded ends; 28 inches from floor to under part of horse. Handles 20 inches apart, made of iron; $\frac{3}{4}$ of an inch thick, covered with leather.

Horizontal Ladder.—Place 8 feet from the floor; and extend across the gymnasium lengthwise or crosswise; 19 inches wide, inside to inside; rounds 1 inch in diameter, and 14 inches apart.

Oblique Ladder.—Same measurement; from which may fall, in center, Perpendicular Bars. But this kind I do not like.

Perpendicular Bars.—These must not be long, thick, bungling, and loose in their places; but 10 feet is long enough;

2½ inches in thickness, firmly set and stationary; 15, 16, 17, and 18 inches apart. There should be about four sets, measuring as above.

Spools.—At one end, from lower corner on one side to upper corner on the other, Spools, 15 inches long, should slide on 1½ inch rope; ropes 13 inches apart. These should be constructed in apparatus to make them firm, tight, secure.

Hanging Side Rings.—These should extend the whole length of the gymnasium on one side, hanging from beams overhead, about 7 feet apart; rope, 1 inch thick; rings of iron, $\frac{3}{4}$ of an inch thick and 7 inches across from inside to inside. They should be well covered with good leather, and hang 10 feet from the floor.

Single Rings.—Same measurement, and 17 inches apart. There should be two sets: one 6½ feet, the other 6 feet from the floor.

Single Trapeze.—Rope 1 inch thick; crossbar 20 inches long, 1½ inches thick in center, tapering, and balls on end; it should be adjustable by leather straps.

Double Trapeze.—Outside one, crossbar of iron 2 inches thick, 5 feet long; rope 1½ inches thick, 10 feet from floor. Inside one, placed in center of outside one; rope 1 inch thick; crossbar of iron 2½ feet long, hanging 5 feet above lower bar.

In both Single and Double Trapeze, all ropes 6 or 8 inches above crossbar should be quilted with soft cloth.

Single Swing.—This is made the same as the Single Trapeze; except that, instead of the crossbar, there should be a seat 20 inches long and 6 wide; it should come within 30 inches of the floor.

Sand Bag.—The bag should be stuffed two-thirds full with sand and sawdust—one part sand, two parts sawdust.

Hang bottom of the bag $3\frac{1}{2}$ feet from the floor, swing on two ropes wide apart.

Spirometers.—One of Barnes's and one of Lewis's.

Tight Rope.—Rope 2 inches thick; from floor to ceiling, made tight as possible.

Double Parallel Bars.—Such a useless contrivance that it is not worth explanation. In the same category would I place the *Slack Rope* and *Inclined Board*.

Horizontal Bar.—It should be of lance wood, hickory, or ash; 7 feet long; perfectly plain and smooth; $1\frac{1}{2}$ inch in thickness; 2 inches square at the ends, which should be iron bound.

Indian Clubs.—Let every gymnasium be well supplied with *good ones*; trust no turner to make them, but get the patent shape, it is much the best. I like them made of black walnut, but maple will do. They should be well seasoned. For sizes, I would recommend: one of 25 pounds; three of 20 pounds; two of 18 pounds; four of 15 pounds; four of 12 pounds; four of 10 pounds; four of 8 pounds; four of 6 pounds; two of 5 pounds; two of 4 pounds, and two of 3 pounds. These should be kept in a stand or in a box 5 feet long, 3 feet high, and 3 feet wide.

Lifting Machine, or Portable Gymnasium.—I prefer to all others that invented by Dr. G. B. Winship, of Boston, Mass. It is more easily adjusted, and far less dangerous, as it employs the *harness*, thereby avoiding the necessity of handling heavy weights, and calls into harmonious action, at the same time, nearly every muscle of the human body. It is a concentrated gymnasium in itself, as it embraces all the necessary apparatus sufficient to maintain good health. The same machine serves as a Rowing Weight and Chest Weight. It is 8 feet long, 4 feet wide, and 6 feet high. As a means of strengthening and developing, it is far superior to any gymnastic ap-

paratus I have yet seen. As it becomes better known, its introduction into hospitals, asylums, medical offices, academies, colleges, private residences, and all gymnasiums will surely follow.

There should be three good mats: one the width of the length of the horizontal bar, under which it should be placed; another about the same size, at one end of the spring board for jumping; one quite small, for adjusting to different places. They should be made of No. 1 canvas, one foot in thickness; stuffed with hedgeled husks. I have tried every thing else, and find this the most satisfactory.

II.

THE GYMNASIUM.

Remarks—Rules for the Gymnasium—Suggestions regarding the Use of the Gymnasium.

AN INSTRUCTOR is of the first importance in a gymnasium. Evil, rather than good, is apt to result without a competent guide; and he should not only be qualified to teach the uses of all the apparatus, but he should be well versed in Physiology, Hygiene, and a student of this “wonderful house in which we live,” to give proper advice on all matters that may come before him. Besides an instructor, a “manual” may be used. In this book will be found nearly all the uses of all the apparatus. It is intended to assist the instructor as well as the class.

In the proper place I will explain the different uses to which the apparatus may be put, the exercises of each, the value of each piece of apparatus, and its exercises. I may with propriety say here, that to secure all the benefits which a course of training in gymnastics is capable of imparting, a well-appointed gymnasium and a judicious teacher are requisite; and in such an institution there is nothing prejudicial to virtue, morals, or Christianity, but, on the other hand, all these *may and should be* promoted. We naturally love those things which have cost us time, labor, money. May I not then be pardoned for claiming originality here? Long have I faithfully, zealously, enthusiastically labored in this cause. Thousands of my pupils can testify to this. Others may have many of the same exercises, perhaps better ones,

but for most of these I claim originality, and wholly for the systematic arrangement of the same, wherein I think I may claim superiority, for I know of no other teacher who has ever used *any system* in heavy gymnastics. To this I owe much of my success.

I shall use no "cuts" in this work, but will endeavor to make all explanations as brief as possible; for in gymnastics, as in many other things, multiplicity of words darken counsel.

For the benefit of those organizing a gymnasium, I will here subjoin a copy of our rules, from which some may wish to take suggestions:

Circular.] RULES FOR THE GYMNASIUM.

The Gymnasium will be open daily in term time from 8 A. M. till 10 P. M. It will be closed during the vacations.

The Gymnasium is for the use of those connected with the College.

Smoking, spitting on the floors, marking or otherwise disfiguring any part of the building, and the making unnecessary noise in the building are forbidden.

Clothing removed from the person should either be hung on the hooks provided in the main hall or in the dressing room up stairs. All books and other articles found will be taken in charge by Mr. WELCH, from whom they may be obtained.

Those exercising in the main hall should wear light shoes or slippers and be careful not to touch any part of the apparatus with boots or heavy shoes.

Handle the weights with care, not permitting them to strike violently as they rise or fall.

Replace all movable apparatus after using it.

Do not walk or run on the ten-pin alleys, nor drop the balls heavily upon them.

Turn the gas low on leaving the alleys.

It is for the interest of all who use the Gymnasium that the above rules be strictly enforced.

SUGGESTIONS REGARDING THE USE OF THE GYMNASIUM.

The best time for exercise, is in the middle of the forenoon, or toward evening; at other times, at noon, or in the evening, it should not be

continued up to the immediate time of eating, or retiring, and should be more moderate. It should never come just after a meal.

Exercise *daily* if you can. If this is not convenient, two or three times a week will accomplish much good.

Observe system and regularity. Exercise with one or more companions if you can, as it will greatly enhance interest and progress. Class system is better still.

Avoid abrupt transitions; avoid draughts of air, and too violent, excessive, or too long-continued exercise; you defeat the object if you exercise to exhaustion; cease when you feel a pleasant fatigue.

Exercise should be pleasant and agreeable, so as to relax the mind. It is easy to manufacture an interest, and this is especially awakened by conscious improvement; it is desirable, therefore, to see to it that progress is made in spite of occasional discouragement.

Exercise with care and caution, commencing with the lighter and elementary exercises.

On each occasion of taking exercise, begin gently, and gradually increase in vigorous efforts, and diminish gradually to the end.

Economize breath; keep the mouth closed. Give as much exercise to lungs and vital parts as possible, as their vigorous training will do more good than the exercise of all other parts of the body. Use the *Spirometer* on entering and leaving the Gymnasium. An equal distribution of exercise to the different parts of the body will prove more interesting and beneficial, and give greater powers of endurance.

Dress should be light and easy, so as not to impede the movements of the body; nothing should be carried in the pockets.

Vary the exercises frequently, so as to call into action various sets of muscles. Strengthen the weaker part. Avoid extremes and excesses; live simply; abstain from the use of stimulants and medicine. Wash the whole body daily in soap and water that the skin may be kept soft and clean, and thoroughly perform its work.

It is somewhat difficult to lay down minute rules, as different persons desire and require a different regimen. A few hints regarding the use of each set of apparatus may prove of use to some.

As a good incipient exercise, let the body through the perpendicular bars 50 times; hands level with shoulders, feet at right angles, touching foot of bars; going forward, keep the body straight; going back, bend in small of back as much as possible; work slowly.

Horizontal Ladder.—Walk across with hands, skipping one, two, or three rounds; catch in center of round, keep feet close, legs straight, hand drop to side each time. Jump across, both hands, same way.

Draw up to the chin on end round as many times as possible, palms toward face.

Spring Board.—Good as horseback riding. Jump lightly on one foot (ball of foot) 10 times; other same; alternately and simultaneously, each 50 times. Forward and back 50 times; passing feet 50 times; sidewise 50 times. Jump as high in the air as possible, lighting on both feet; continue as long as agreeable. Use spring board daily; it is very profitable, especially for persons of sedentary habits.

Side Rings.—Simple and interesting; good for grip. In going across, observe same directions with regard to feet, legs, and hands, as on Horizontal Ladder; let body turn half way round each time of letting go the ring.

Rowing Weights.—Profitable, as they exercise all muscles of the body. Keep the mouth closed and head erect; breathe after each stroke. Commence with light weight, gradually increase to heavier, and also in number of times of pulling.

Hand Weights.—Valuable for back, legs, shoulder muscles, and flexors—use variety in these. Occasionally put your back to the weights as well as the face; also put the feet in the handles, for the strengthening of the legs.

The *Lifting Machine* gives condensed exercise. If you have but a few minutes in which to work, use this. It is valuable if prudently used, but great caution is necessary. Adjust the handles according to size of person; put the heels as near together as possible, hips forward, chest out, shoulders back, head erect, knees bent; straighten the body and lift very slowly. Just as you lift, inflate the lungs *full*. Commence with very light weights, and let the increase be very gradual.

Spirometer.—Very beneficial; it strengthens and increases the lungs and chest; deepens the voice, and makes it purer; improves respiration, purifies the blood. Use it frequently.

Single Rings.—Very good for back, shoulders, flexors, arms. Turn over and back several times at half arm; the same with stiff arms and legs; get into the rings with hands far over; describe swaying circle with the feet on the floor.

Spooles.—Throw the spool up to the top with either hand, making it slide rapidly on the rope. Go to the top on the spools, which should be under the arms; hold on with the hands; swing the legs which should be kept stiff, and slide up. Slide down, same position, putting toes on backward.

The *Indian Clubs* afford a great variety of very useful and graceful movements, strengthening the wrists and fingers, and giving fullness to

the chest, shoulders, and back muscles, etc. It will be well to ask more particular direction in their use from the instructor.

Boxing, when free from rowdyism and vulgarity, is one of the most useful, interesting, and exhilarating of exercises to the mind and profitable to the body; employing every limb and muscle; giving at the same time readiness of hand, quickness of eye, presence of mind, courage, independence, confidence, while it tests and improves the patience and endurance. It teaches how to use the weapons which nature has given and tends to do away with all other.

Running.—A capital exercise, very beneficial to the whole system. It dilates, strengthens, and increases the size of the lungs; expands the chest, improves respiration; makes the blood circulate freely and purifies it; opens the pores. While running, keep the mouth closed, the head erect, the shoulders far back, the chest out, the fists tightly clenched and placed high on chest with knuckles upward, elbows high and far back. Commence with a slow walk, gradually quicken the pace to a slow run, then a rapid run, and gradually diminish speed in the same way. Practice often, increasing the distance each time.

The use of the *Horizontal Bar* is attended with more or less danger, and should therefore be left till one has made considerable progress in the others. It affords a large variety of exercise.

Parallel Bars.—The most profitable apparatus of all, bringing into exercise more especially the vital parts; here are 100 systematic exercises, each one helping to perform the next as in the Indian Clubs. In the use of these, and also the Horizontal Bar, you would accomplish more under the direction of the teacher.

Gratuitous instruction is furnished in the use of all the apparatus by the undersigned. Systematic exercise is necessary for the best mental, as well as the best physical condition, and the Gymnasium, with its varied apparatus in good order, furnishes all the means requisite for securing such exercise.

F. G. WELCH.

III.

EXERCISES WITH PARALLEL BARS.

First Series: Straight-arm Movements—Second Series: Leg Movements—Third Series: Dips—Fourth Series: Promiscuous Exercises—Fifth Series: Somersaults—Seventy-five Exercises.

THESE are first in importance, because the most profitable. Do not climb, but jump on the bars with a quick spring. For obvious reasons, I have arranged the exercises into sets or series.

FIRST SERIES.—*Straight Arm Movements.*

1. Walk across, arms straight, body stiff, forward.
2. Walk across, arms straight and body stiff, backward.
(Walk slowly, short steps, with hands.)
3. Hop across, arms straight, body stiff, forward.
4. Hop across, arms straight, body stiff, backward. (In above exercises simply slide along, scarcely lifting hands from bars.)
5. Jump across, with swing, arms straight; body stiff, forward. (Keep the legs close together; do not bend the knees when either forward or back; jump when legs are forward and level with bars.)
6. Jump across, with swing, arms straight, body stiff, backward. (Allow body to swing back level, then jump backward.)
7. Jump across against swing, arms straight, body stiff, forward. (Jump when feet are back and body level.)

8. Jump across backward. (Let legs hang down and take care of themselves.)

9. Jump across forward, running along on hands, taking three or four steps. (Jump when feet are back and body level.)

SECOND SERIES—*Leg Movements.*

1. Jump across forward, throw legs over either side astride.

2. Same as No. 1, only backward.

3. Throw legs over either side alternately, forward.

4. Same as No. 3, backward.

5. Come to knees or shins, forward only.

6. Come to feet, stand straight, fall and up again, forward only.

7. Scissors. Turn around, throw legs over astride, forward and backward.

All this series may be performed either straight arm or with *dip*, according to strength of pupil.

THIRD SERIES.—*Dips.*

1. Jump, with swing, dip, come to straight arm, forward.

2. Same as No. 1, backward.

3. Jump against swing; or, when feet are back, dip, come to straight arm.

4. Same as No. 3, backward.

5. Swing, jump, keep half arm, all the time forward.

6. Same as No. 5, backward.

7. Swing, dip, jump when feet are either forward or backward **two jumps**.

8. Walk across, half arm, forward.

9. Walk across, half arm, backward.

10. Grasshopper. Jump across, half arm, forward.

11. Same as No. 10, backward only. (Bend feet up so that body is at right angle.)

12. Spider. Walk along, reaching as far as possible, forward.

13. Spider. Walk along, reaching as far as possible, backward.

14. Ladder. Straight arm, slide along gradually, bending arms till you get clear down; then, in same way, gradually up again.

15. Steam Engine. Jump, dip; then jump straight arm; puff like an engine, go across bars so.

FOURTH SERIES.—*Promiscuous Exercises.*

1. Raise up from full dip to straight arm, body straight.

2. Raise up from half dip to straight arm, body oblique.

3. From end of bars, straight arm, swing and dip forward.

4. On bars same way, swing, dip forward.

5. Stand between bars, half way between upright posts; let body dip forward, catch hands on posts, come back, catch hands on outside of bars, bending low in small of back.

6. Stand between bars, turn half somersault, feet in air; walk along on hands, jump same way.

7. Stand on outside of bars, hands on one nearest to you; jump up, throw feet to opposite bar inside, push body back, and, with swing, come up stiff arm on the bar on which the hands rested.

8. Half Grapevine Twist, on outside of bar.

9. Stand at end of bars, hands on, jump on, legs astride, hands behind.

10. Same as last, only, instead of letting legs come astride of bar, bring them together and let them come through bars; finish with somersault.

11. Walk across bars on hands; raise right knee as high as possible when you move right hand; left the same.

12. Walk along on bars; when you lift right hand throw right leg over; left same, alternately.
13. On ends of bars, hands on; knuckles toward sides, raise up several times.
14. German Sausage. Sit on one bar, feet under opposite bar, rest on insteps, let body down backwards several times. Vary if strength permits, by lifting in same way dumb bell or club.
15. Stand on floor outside of bars, by strength of hands and arms; bring body up so as to fall between bars; then quickly to outside on other side without touching.
16. Walk on hands on bars with legs spread in front of hands and resting on arms.
17. Same as last, only knees bent and feet behind hands.
18. Hang on end of bars in form of letter L; turn over and back without touching floor.
19. On bars, straight arm; turn half round quickly and catch bars.
20. Hands on in front of body, sitting on bars; swing, dip, let legs go astride in front of where hands were.
21. Hands on end, raise back slowly as high as possible, and go over.
22. Walk across bars forward and back, hands inside of bars, knuckles toward inside.
23. Grasshopper Spring. Swing, dip, jump as far as possible.
24. Lie across bar on back, roll off backward, come to feet.
25. Lie across bar on front, throw body over by pushing hands, which are on opposite bar, come over on to feet.
26. Let two persons try one forward dip, other backward dip, in leg movements, or any other exercise; one forward, other backward, both at same time.
27. Balance on shoulders, feet in air; then alternate from one side to the other of bars.

28. Balance on bars, feet in the air, and the legs perfectly straight.

29. Same as last, and walk on hands.

30. Lay on bars lengthwise, suspended by hands and feet; let body through, raise up again.

31. Swing, dip, come to feet, jump again; turn half somersault by rolling over backward on the bars, come to feet again.

FIFTH SERIES.—*Somersaults.*

1. Stand between bars, hands on outside, throw legs over on outside of bars, come to sitting posture on bars.

2. Sit on bars, roll over on shoulders, and come to sitting position on bars.

3. Sit on bars, roll over and let legs come through bars.

4. On hands, swing over, turning complete circle, legs coming through; always keep legs together.

5. Arms straight, swing, turn somersault, bend arms as body drops through.

6. Roll over on shoulders, come to legs, sitting; go whole length of bars this way forward, then backward.

7. Sit on astride of bars, dive body down forward between bars, come to same position as first. This takes considerable swing, and requires legs to hold on firmly.

8. Same as No. 7, backward.

9. Stand between bars, throw legs over forward, come to straight arm on bars.

10. Straight-arm Somersault. Balance straight arm, let body fall through bars, keep body steady and straight, legs together.

11. Sit on bars facing and near the end, hands on in front of body, curl over by raising back till you turn a complete somersault and alight on floor. This is the way to learn to turn a somersault off end of bars. Always have a mat upon which to alight, as it is very injurious to strike on the floor;

alight on balls of feet always, and bend knee as you touch floor.

12. On end facing ends, feet hanging through, turn somersault off on floor. This may conclude nearly any exercise on bars, and is very pretty.

13. Straight arm somersault off end of bars.

IV.

EXERCISES ON HORIZONTAL BAR.

First Series: Bar Low—Second Series: Bar High—Eighty-three Exercises.

FIRST SERIES.—*Bar Low.*

1. Vault without using hands.
2. Vault with one hand.
3. Vault with both hands.
4. Double Vault. Get on bar by hands, then vault over.
5. Vault through both hands, keeping hands on the bar.
6. Repeat No. 5, and come to a sitting position on the bar.
7. On bar by hands, swing over by hands, catching toes at either end of bar and holding on by them; first come to floor on feet, afterward come to same position and continue. The knees should be kept perfectly straight, and the legs spread out as far as possible.
8. Hands on, jump; put feet on bar, let body go under; hanging on as long as possible with both feet and hands; then spring as far as possible.
9. Hand Spring.
10. Hands on, knuckles toward body; balance at half arm, body perfectly horizontal; after which, swing body over bar, turning hand spring.
11. Balance on bar, feet in air, body perpendicular.
12. Walk under bar, bending in small of back.
13. One hand one way, the other opposite; jump over,

catch small of back on bar; turn over backward, forming complete circle, body stiff.

14. Lie on bar lengthwise, body stiff, fold arms and balance.

15. Lie under bar, right leg over to knee, left toe under, body straight, fold arms and balance.

16. Sit on bar, throw legs over to either side alternately, keep legs together.

17. Sit on bar, back straight, legs out on bar crossed; fold arms and balance.

18. Stand on bar with one foot, fold arms, sit down on bar and rise again.

Encircling.

19. Sit on, hands on outside legs, go forward.

20. Sit on, hands on outside legs, go backward.

21. Sit on, hands on inside legs, go forward.

22. Sit on, hands on inside legs, go backward.

Try the above four also with spring from the floor.

23. Sit on, hands on outside, raise body in air, go forward, turn round bar quickly, spring; come to feet on other side without touching body to bar.

24. Encircle bar forward and backward, elbows outside legs.

25. Same as last, only elbows between legs.

SECOND SERIES.—*Bar High.*

1. Get on bar in various ways.

2. Double Vault.

3. Hang by toes, head down.

4. Hang by heels, head down.

5. Half Giant. Swing, encircle bar forward, without touching.

6. Skin cat, slowly.

7. Skin cat with spring.
8. Back horizontal.
9. Front horizontal.
10. Sit on bar, hands on, knuckles forward; let body down as far as possible; raise, continue.
11. Half Grapevine Twist.
12. Full Grapevine Twist.
13. Swing on bar, jump as far as possible.
14. Swing on bar, turning on either side; letting go, rapidly catch hold again.
15. Hang by knees, swing body, let go, come to feet.
16. Swing with hands, throw legs over outside of hands; let go, and with one swing come to feet.
17. Repeat last exercise, only keeping hold by knees till a sitting position on bar is come to.
18. Lie on bar crosswise, body stiff, fold arms; balance, lying on back.
19. Repeat last exercise, lying on stomach.
20. From No. 18 fall over back, catch in knees, and hold so, swing off, or drop off quickly, or let go one leg, then the other.
21. Breast up, hands either way.
22. Sit on, one knee over; hang on by hands, encircle forward and back.
23. Same as last, only clasp hands over knee, arms under bar.
24. Up on bar, hands on, encircle forward, body stiff.
25. Turn through hands, catch insteps on bar, arch back.
26. Swing, throw one leg through hands to knee; sit on bar so, then encircle bar.
27. Same as last, only bring both legs through.
28. Sit on bar, encircle in back, body stiff; do this with swing.
29. Same as last only without swing, curling body over slowly.

30. Draw body up to chin, let go one hand, remain in this position.

31. Upon bar, straight arm; let body down slowly to chin, rise again slowly.

32. Sit on bar, hands on, knuckles backward; let body down slowly, hold back horizontal, half arm; then slowly down to full arm.

33. Bar to neck, one hand one way, the other opposite; spring on to bar sidewise, come to sitting position.

34. Swing on bar, throw feet up, breast up with swing.

35. Same as last, without swing.

36. Balance on bar, half arm; then with one arm, elbow in at stomach, other out straight.

37. Rest on bar, one hand at one end, one foot caught in instep at other end; revolve around bar in this position.

38. Swing, breast up, with spring; come to straight arm on bar, encircle once, down, and swing again, encircle, and thus continue.

39. Waterfall. Sit on, bar in knees, hold on tightly, swing backward, turn somersault and come to feet

40. Same as last, only perform complete circle, turn round, catch hands on bar, straight arm.

41. Same as No. 39, only perform complete circle; come to sitting position on bar. This may be continued.

42. Flag. Rest on hands on bar, knuckles toward body; raise body to the horizontal, go over, come to same position.

43. Full Giant Swing, backward. Same as last exercise, only continue, keeping arms perfectly stiff.

44. Encircle bar, two persons locked. One rests on bar, straight arm; the other puts his legs between the other's body and arms, and each being so, round they go, revolving on stomach and hands.

45. Breakneck. Sit on bar, fold arms, fall over backward, throwing feet in air, and light on feet.

46. Flying Leap. Swing on bar, let go when body is for-

ward, turning complete somersault in air; alight on feet, about ten feet from bar.

47. Hindoo Grind. Body hanging on elbows, hands high up on side of body, body stiff; encircle backward or forward.

48. Double Hindoo Grind. Same as last, only two persons locked in arms.

49. Jump, catch bar; swing, throw legs over outside or inside of hands; come to sitting position on bar.

50. Swing, one hand one way, the other opposite; throw opposite leg over to knee, come to sitting position on bar, or go over on other side.

51. Hands on bar, palms toward body; bring feet under bar and over head, kick out, bring bar into small of back; then to sitting position on bar.

52. Snap off. Body hanging by knees, head down; hang perfectly still, snap off quickly by throwing feet over, come to feet.

53. Stand on bar in center, spring off backward; turning back somersault, alight on feet.

54. Swing on bar by knees, let go forward and come to feet.

55. Sit on bar, spring off backward quickly, without swing; turn somersault and come to feet.

56. Full Giant Swing, arms straight.

57. Double Giant Swing, two persons.

Many of those exercises set down with the Bar Low, may be performed with the Bar High, when one has become expert in exercises with the low bar.

V.

EXERCISES WITH RINGS, LADDERS, ETC.

Single Rings: Thirty-two Exercises—Spring Board—Horse: Eleven Exercises—Horizontal Ladder—Oblique Ladder.

SINGLE RINGS.

1. Turn over, alight on floor.
2. Turn over and back.
3. Turn over in sockets.
4. Turn over, without bending knees or arms.
5. Turn and hold back horizontal.
6. From back horizontal turn over backward, without bending knees or arms.
7. Hold on rings, throw feet over outside of arms; let go hand and catch quickly before feet come to floor.
8. Split, catching hold both rings, which are brought together; throwing legs over outside of arms quickly, let go hands and alight on feet.
9. Hold of rings, which are hanging naturally; draw up with spring, throw legs over outside of arms; let go, come to feet. This is done by simply raising back when legs are over arms.
10. Repeat last, and catch both hands on rings before feet touch the floor.
11. Getting into rings, overhold.
12. Getting into rings, without overhold.
13. Getting into rings, raise up to straight arm; then gradually let down to half arm; push one arm out to the hor-

izontal and draw back ; then the other and draw back ; then simultaneously.

14. Hold front horizontal.
15. Hang by toes ; draw body up by strength of toes ; swing by hanging on by toes.
16. Turn over, catch toes in rings ; swing in that position.
17. Roll in and out without swing.
18. Side horizontal.
19. Front horizontal, from overhold above.
20. Hands hold of rings, feet on floor ; let the body, front part out, body arched, describe a circle ; ten times either way.
21. Same as last, only feet off floor ; let the lower part of the body describe a circle either way.
22. Draw up to chin with one arm ; do this by strength of two fingers only.
23. With a swing, jump over rope placed at a distance across uprights.
24. Take a swing, when at forward end turn forward somersault, alight on feet.
25. Draw up with one hand, the other holding on to wrist ; gradually let the left drop lower till it gets down. This is the preliminary to No. 22.
26. Simple swing, with push.
27. Swing, by pushing self with feet, turning round each time ; let two persons try this in a race, one hold of either ring.
28. Swing, with legs through to knees.
29. Swing, with arms through to elbows and armpits.
30. Swing, keeping self going by feet in air, and drawing up at either end by strength of arms.
31. New York Swing, throwing feet out.
32. Graceful Swing. Rolling in and out at either end with somersaults.

SPRING BOARD.

Most of the exercises on this apparatus are given in the "Circular." Beside those there given, it is used to give the spring for vaulting over the horse or a rope placed upon two uprights, which should always set at one end of spring board. This valuable piece of apparatus should be often used; it is the best, and about the only means of giving exercise to the muscles of the feet and legs.

HORSE.

The Germans consider this a very valuable piece of apparatus, having nearly three hundred exercises for it. I can not imagine where they find them. I do not value it in any respect, and leave it out of all the gymnasiums I fit up. It is clumsy, dangerous, and useless; much of the apparatus now in use brings the same muscles into exercise in an easier and better way. For those who wish to use it, I subjoin a few of the best exercises.

1. Jump over, left hand on the handle; back with right hand.
2. Jump over, both hands on, letting go as you vault.
3. Both hands, keep hold while you jump over and back.
4. Sit on one end of horse, both hands on handles; swing legs off and bring them around till you sit on other side; jump back again.
5. Repeat No. 4 only sitting astride.
6. Back horizontal. Hands on, palms down; let body slide over, and when body is straight under horse, balance; come back.
7. Hands on pummels or handles; balance body, straight arm; one leg over in this position; change position of legs several times, alternately, without touching them to horse.
8. Hands on, stand on floor; jump over, by putting legs

outside of arms, alighting on other side. Do this also from hanging on to the horse, feet off floor.

9. Get on the horse by hands on pummels ; by strength of arms, gradually bring body over, so that the stomach rests on the right elbow ; let go other hand, extend it in front, and balance in this horizontal position.

10. From the last, bring body round, grasping other pummel with left hand, and gradually raise body to perpendicular position, and balance feet in air.

11. Finish the last by half hand spring.

The full hand spring may be performed on the horse by standing on floor, hands on, and going over same as on Horizontal Bar. This is a good place to leave off.

DUMB BELL.

Since the introduction of the Indian Club, the Dumb Bell has almost entirely gone out of use, as it should. I speak now of the *iron* bell, presently I shall describe over fifty beautiful exercises with the wooden bell. I place no value on the iron bell. The only exercise worthy of recommending is for a bell weighing from 25 to 50 pounds. Pick off the floor without bending knees, curl and raise from shoulder, curl down again and replace in same way ; then take up with other hand, and so on alternately. Perform very slowly.

HORIZONTAL AND OBLIQUE LADDERS.

These cost a great deal of money, and take up a great deal of room ; are somewhat dangerous, tear the flesh and blister the hands. The Side Rings afford similar exercise, only superior and more interesting ; for which reasons I condemn the use of all ladders, and do not countenance them. The exercises on Horizontal Ladder and Side Rings I have described in "Circular."

Oblique Ladder.—Walk up hand over hand, taking hold of each round; same, skipping one round; same as last, two jumping up. Go up a little ways and hold horizontal. Walk up with feet on outside; first, by assistance of hands; afterward, with arms folded.

VI.

EXERCISES WITH WEIGHTS, ROPES, ETC.

Chest Weights : Ten Exercises—Perpendicular Tight Rope—Slack Rope—Peg Post—Perpendicular Bars—Spring Board.

CHEST WEIGHTS.

1. Sit on the stool, which is placed the length of the legs from the box, either hand hold of weight, feet on stretcher, pull alternately.

2. Sit on the stool, placed close to back stretchers of box, against which lean your back, pull both hands simultaneously: first under, letting them go back over; then pull over and let them go back and under.

3. Standing two or three feet from box, perform the last exercise.

4. Back close against back stretcher, hands over shoulders; pull out slowly and let down easily; pull out under, let back over head.

5. Back close to stretcher, both hands crossed over chest, bend body forward as low down as possible. This should be done quite slowly.

6. Position same as last; pull weights, stiff arm, under; describe half circle in letting them back, stiff arm.

7. Stand left side toward weight, two feet or so from weight box; with right hand pull out sidewise, till the arm is straight; back slowly.

8. Same as No. 7, on opposite side.

9. Stand a couple of feet from box, facing same; with

either hand, one hand at a time, pull first under, then over; then over and under.

10. Stand on stretcher of box; hold on back stretcher; put one foot in pulley, feet down—let up gradually; other foot same. Also, stand on floor and pull with foot sidewise.

Gradually increase size of weight and number of times pulling. Handle the weights easily and gracefully. Never let them drop with a noise.

GENERAL EXERCISES.

PERPENDICULAR TIGHT ROPE.

Go up as far as possible, hand over hand, without touching body to rope. Good for grip.

PEG POST.

Used much in the same manner as the above.

SLACK ROPE.

Get astride, good hold, swing; turn half somersault at either end; keep yourself in motion by this process. This is a dangerous nuisance.

PERPENDICULAR BARS.

Heels together near bars, toes apart, hands a little lower than shoulder; let the body go through; then for a change, hands lower down, bend back forward and come back to first position.

SPRING BOARD.

1. Stand on side edge, jump in air, come down sitting on board, and spring to standing position again.

2. Stand on one side of board, jump over and sit down on opposite edge; spring to standing position again.

3. Repeat the first exercise here given, only let the body turn round as you come up to standing position.

4. Stand on board in center, spring up in air, come down on board sitting, either legs together or astride; come to standing position again.

All feats of "Tumbling" I leave for circus performers; so I will not here give any description of them.

FRENCH WRESTLE.—*A Trick.*

1. Two persons lie on mat opposite ways, lock arms, and with other hand lock fingers; on each count (1, 2, 3) let each person raise leg nearest the other, and on 3, lock and see which will pull the other over; other leg kept flat down.

2. Two persons, back to back, arms locked; one throws the other over his head, making him turn a somersault and light on feet.

VII.

FORTY WEEKS EXERCISES.

Exercises Systematically Arranged for each Day of the Week, using the Apparatus herein described.

IN Yale College, where I am the instructor and give the most of my attention to the subject, gymnastic exercise is voluntary. Quite a different course it will be seen is here given. My plan of instruction, usually, is nearly as follows: First, I endeavor to impress upon the minds of all the importance of regular and systematic exercise, and especially during their collegiate course, adding such suggestions as may be needed during their progress. I show each person from six to twelve exercises, enough to make an interesting variety, and also to give exercise to all the muscles. I give practical illustrations of them, having each person perform under my direction and criticism, and as soon as they get these well learned they ask for more. When they come to me for new exercises, I require them to go through those first given, making needed criticisms, and then give them as many more as I think they need. I vary the exercises of each individual to suit his tastes, wants, strength, constitution, etc., as nearly as I can. In about a year, the patient and persevering worker acquires a ready skill in the chief exercises of the varied apparatus in the gymnasium, becoming possessed of a beautiful and systematic variety of about five hundred exercises.

I generally change each person's exercise once a week. I therefore propose here to lay down forty sets of exercises (there being forty weeks in the student's year), commencing

with necessary preliminaries, and gradually adding a variety of interesting exercises requiring strength as they progress. I will make them suit all persons as nearly as I can judge. Much the same course may be pursued in classes.

Before commencing these exercises, it may be well to look over the "Suggestions regarding Exercise," before given. Wishing to be brief as possible in this department, I will simply refer to the piece of apparatus, giving only the *numbers* of the exercise, to which reference may easily be had. I will, however, give a few general directions, *viz.* : Use the Spirometer daily; Rowing Weights, daily, increasing ten times each week; run as often as twice a week; use Spring Board daily. Exercise moderately and slowly, especially with heavy weights; be gentle at all times; avoid draughts of air. *Work* while in the gymnasium; avoid playing and *fooling*; keep your eyes open for accidents.

FIRST WEEK.

1. Perpendicular Bars: as a good incipient exercise, go through these 50 times. Vary, by bending low in small of back.
2. Run around Race Course 5 times.
3. Pull up Rowing Weights 50 times.
4. First four exercises on Spring Board.
5. Nos. 1, 2, and 3 of Single Club exercises.

SECOND WEEK.

1. Perpendicular Bars, 55 times.
2. Rowing Weights, 60 times.
3. Spring Board, Nos. 1, 2, 3, 4, and last.
4. Parallel Bars, Nos. 1 and 2.
5. Walk around Race Course 5 times, as rapidly as possible, without bending knees.
6. Indian Clubs, Nos. 1, 2, 3, 4, and 5.

THIRD WEEK.

1. Run around Race Course 8 times, commence with a walk, gradually hasten to a run.
2. Indian Clubs, Nos. 1, 2, 3, 4, and 5.
3. Rowing Weights, 70 times.
4. Spring Board.
5. Parallel Bars, Nos. 1, 2, 3, and 4.
6. Horizontal Bar, vaulting.

FOURTH WEEK.

1. Perpendicular Bars, 60 times.
2. Rowing Weights, 80 times.
3. Run, 10 times.
4. Clubs, Nos. 1 to 6.
5. Parallel Bars, Nos. 1 to 6.
6. Side Rings.

FIFTH WEEK.

1. Rowing Weights, 90 times.
2. Clubs, Nos. 1 to 7.
3. Parallel Bars, all the first series.
4. Walk rapidly around Course, 10 times.
5. Single Rings, Nos. 1, 2, 3, and 4.
6. Spring Board, six exercises.
7. Perpendicular Rope.

SIXTH WEEK.

1. Parallel Bars, second series, Nos. 1 and 2, with as many of first series as you please.
2. Run 12 times around Course.
3. Horizontal Bar, Nos. 1 to 5.
4. Side Rings, forward and back.
5. Single Trapeze, swing.

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6. Indian Clubs, Nos. 1 to 9.
 7. Spring Board, Nos. 1 to 8.
 8. Rowing Weights, 100 times.

SEVENTH WEEK.

1. Single Rings, first five.
2. Parallel Bars, second series, Nos. 1, 2, 3, and 4.
3. Spring Board, Nos. 1 to 8.
4. Clubs, all the single exercises.
5. Horizontal Bar, Nos. 1 to 7.
6. Perpendicular Bars, 70 times.
7. Peg Post.

EIGHTH WEEK.

1. Rowing Weights, 110 times.
2. Walk and run.
3. Parallel Bars, second series, first six.
4. Clubs, 1, 2, and 3 of alternate exercises.
5. Side Rings, forward and back.
6. Chest Weights, 1 and 2.

NINTH WEEK.

1. Single Rings, Nos. 1 to 7.
2. Parallel Bars, all of second series.
3. Spring Board.
4. Horse, first four.
5. Perpendicular Tight Rope.
6. Curling Dumb Bell.
7. Run.
8. Clubs, all five alternate exercises.

TENTH WEEK.

1. Rowing Weights, 130 times.
2. Walk around Course.
3. Horizontal Bar, Nos. 1 to 10.

4. Horizontal Ladder: draw up as many times as possible, after which go across grasping each round.
5. Spring Board.
6. Continue, Alternate Club exercises.
7. Parallel Bars, selections from first two series.

ELEVENTH WEEK.

1. Chest Weights: pull up, sitting, 100 times.
2. Single Rings, Nos. 1 to 10.
3. Clubs: all alternately, and No. 1 Double Club exercise.
4. Spring Board.
5. Peg Post.
6. Go up on Spools.
7. Across on Side Rings.
8. Run.

TWELFTH WEEK.

1. Rowing Weights, 140 times.
2. Horizontal Ladder: go up on outside, hands and feet.
3. Side Rings.
4. Selections from first two series of Parallel Bars, together with first dip.
5. Clubs: all the single exercises.
6. Spring Board: sitting down on side edge, spring to feet; jumping over sidewise, sit on opposite edge; spring to feet.

THIRTEENTH WEEK.

1. Parallel Bars: first four of first three series.
2. Side Rings: go across and back twice.
3. Horse: all the various ways of horse, vaulting gracefully.
4. Clubs: first two double.

5. Chest Weights: back to stretcher, cross handles over chest, bend upper part of body down as low as possible.

6. Walk and run.

FOURTEENTH WEEK.

1. Rowing Weights, 150 times.
2. Oblique Ladder: hands on rounds outside, body above hands, feet on outside of ladder; push yourself up as far as possible, hand over hand.
3. Horizontal Bar; from Nos. 10 to 15, with the Double Vault.
4. Clubs: alternate all, and first three double.
5. Parallel Bars, second series.
6. Perpendicular Tight Rope.
7. Spring Board, all.

FIFTEENTH WEEK.

1. Perpendicular Bars, 80 times.
2. Perpendicular Bars, climb up.
3. Horizontal Ladder: hands on one round, palms toward face; draw up to chin as many times as possible.
4. Parallel Bars, Dips Nos. 1, 2, 3, and 4.
5. Walk and run a mile.
6. Jump rope.
7. Horizontal Bar, Nos. 10 to 17.
8. Side Rings.

SIXTEENTH WEEK.

1. Clubs, Double, first set of four.
2. Chest Weights, first four.
3. Horse, Nos. 4 to 8.
4. Oblique Ladder: go up hand over hand, inside.
5. Spring Board.
6. Rowing Weights, 160 times.
7. Peg Post.

8. Parallel Bars, first series.
9. Rapid walk, 10 times round.

SEVENTEENTH WEEK.

1. Horizontal Bar, Nos. 15 to 20.
2. French Wrestle.
3. Percussion.
4. Oblique Ladder: walk up outside, body straight, arms folded.
5. Single Rings, Nos. 10 to 15.
6. Parallel Bars: raise and lower body as many times as possible.
7. Dumb Bell: raise from floor with one hand, put down and raise with other. Do not bend the knees.

EIGHTEENTH WEEK.

1. Rowing Weights, 170 times.
2. Walk around Race Course.
3. Clubs, alternate, and first set Double.
4. Horizontal Bar, Nos. 20 to 25.
5. Side Rings, several times across.
6. Parallel Bars, third series, Nos. 1 to 7.
7. Spring Board, all.
8. Horse, side horizontal.
9. Perpendicular Rope.

NINETEENTH WEEK.

1. Parallel Bars, first series.
2. Single Rings, Nos. 15 to 29.
3. Spring Board.
4. Clubs, Double, first six.
5. Perpendicular Bars, 90 times.
6. Horizontal Bar, vaulting.
7. Jump rope.
8. Run.

TWENTIETH WEEK.

1. Rowing Weights, 180 times.
2. Horse, Nos. 8 to 11.
3. Side Rings.
4. Heavy Dumb Bell.
5. Spring Board, vaulting over.
6. Parallel Bars, selections.
7. Sand Bag.
8. Horizontal Rings.
9. Single Club, all.

TWENTY-FIRST WEEK.

1. Perpendicular Bars, 100 times.
2. Parallel Bars: swing forward from end, and raise to straight arm.
3. Horizontal Ladder: walk across, skipping one round.
4. Inclined Plane, push up.
5. Run one mile.
6. Horizontal Bar, Bar High: double vault, breast up; Half Giant Swing, forward; skin the cat.
7. Clubs, Double, first two sets.

TWENTY-SECOND WEEK.

1. Rowing Weights, 190 times.
2. Perpendicular Bars, bend low in back.
3. Oblique Ladder, jump up inside.
4. Horse, hand spring.
5. Side Rings.
6. Parallel Bars, Dips Nos. 7 to 10.
7. Horizontal Bar, hand spring.
8. Boxing.
9. Chest Weights, Nos. 7 to 10.

TWENTY-THIRD WEEK.

1. Parallel Bars, second series.
2. Spring Board.
3. Clubs, alternate.
4. Single Rings, Nos. 20 to 25.
5. Ten Pins.
6. Peg Post.
7. Sand Bag.
8. Perpendicular Rope.
9. A long walk in the open air.

TWENTY-FOURTH WEEK.

1. Rowing Weights, 200 times.
2. A rapid walk.
3. Horizontal Ladder: go across, skipping two rounds.
4. Oblique Ladder: hang by back of neck.
5. Side Rings.
6. Parallel Bars, third series, Nos. 10 to 13.
7. Horizontal Bar, Bar High, first five.
8. Spring Board: jumping up, sitting down and springing to feet again.

TWENTY-FIFTH WEEK.

1. Parallel Bars, all of the third series.
2. Spring Board, all, hopping.
3. Clubs, Single, first ten.
4. Single Rings, New York Swing.
5. Chest Weights, all.
6. Sand Bag.
7. Walk.
8. Swing in Single Trapeze.
9. Inclined Board, draw up.

TWENTY-SIXTH WEEK.

1. Rowing Weights, 210 times.
2. Perpendicular Bars, climb to top.
3. Horizontal Bar, Bar High, Nos. 1 to 8.
4. Side Rings: throw body over the back hand each time.
5. Clubs, Double, first ten.
6. Spring Board, selections.
7. Horse, selections.
8. Boxing.

TWENTY-SEVENTH WEEK.

1. Perpendicular Bars, all.
2. Parallel Bars, selections from the three first series.
3. Horizontal Bar, selections from all on Bar Low.
4. Spring Board, selections.
5. Clubs, selections.
6. Chest Weights, selections.
7. Running.

TWENTY-EIGHTH WEEK.

1. Rowing Weights, 220 times.
2. Side Rings.
3. Spring Board, vaulting.
4. Horse, selections.
5. Horizontal Ladder, draw up.
6. Sand Bag.
7. Dumb Bells.
8. Horizontal Bar, Bar High, the first ten.
9. Ten Pins.

TWENTY-NINTH WEEK.

1. Parallel Bars, fourth series, Nos. 1 to 5.
2. Perpendicular Bars, all.
3. Clubs, Double, first three sets.

4. Horizontal Bar, vaulting.
5. Oblique Ladder, jump up.
6. Hand Spring, on mattress.
7. Spring Board, hopping.
8. Single Rings, Nos. 25 to 30.

THIRTIETH WEEK.

1. Rowing Weights, 240 times.
2. Perpendicular Bars, bend low in back.
3. Horizontal Ladder: walk across, skip two rounds.
4. Side Rings.
5. Inclined Board.
6. Spring Board, selections.
7. Chest Weights, selections.
8. Running.

THIRTY-FIRST WEEK.

1. Indian Clubs, all to No. 12 of Double.
2. Rowing Weights, 250 times.
3. Perpendicular Bars.
4. Spring Board, Nos. 1 to 8.
5. Horizontal Bar, Bar High, Nos. 10 to 15.
6. Side Rings.
7. Single Rings, Nos. 25 to 30.
8. Ten Pins.

THIRTY-SECOND WEEK.

1. Parallel Bars, fourth series, Nos. 5 to 10.
2. Selections from Chest Weights.
3. French Wrestle.
4. Horizontal Rings.
5. Sand Bag.
6. Peg Post.
7. Horizontal Bar, Bar Low, selections.

8. Dumb Bells.

9. Boxing.

THIRTY-THIRD WEEK.

1. Rowing Weights, 270 times.

2. Parallel Bars, fancy.

3. Horizontal Ladder, selections.

4. Perpendicular Bars.

5. Spring Board.

6. Single Clubs.

7. Side Rings.

8. Swing.

9. Oblique Ladder, run up with arms folded.

THIRTY-FOURTH WEEK.

1. Parallel Bars, second series.

2. Perpendicular Bars.

3. Inclined Board.

4. Spools, throw up.

5. Single Rings, selections.

6. Alternate Clubs.

7. Chest Weights.

8. Horizontal Bar, Bar High, Nos. 1 to 12.

THIRTY-FIFTH WEEK.

1. Rowing Weights, 285 times.

2. Spring Board.

3. Side Rings, throw body over.

4. Horse: hand spring, and side horizontal.

5. Single Rings, Nos. 30, 31, and 32.

6. Oblique Ladder.

7. Peg Post.

8. Boxing.

THIRTY-SIXTH WEEK.

1. Parallel Bars, fourth series, first fifteen exercises.
2. Walk fast, knees stiff.
3. Horizontal Bar, Bar High, Nos. 12 to 15.
4. Chest Weights.
5. Spools; under arms, go to top, turn around, slide down.
6. Hand Spring: on Mattress, on Horse, on Horizontal Bar.
7. Ten-Pins.

THIRTY-SEVENTH WEEK.

1. Rowing Weights, 300 times.
2. Single Rings, selections.
3. Clubs, Double, first fourteen.
4. Parallel Bars, fourth series, first twenty exercises.
5. Perpendicular Rope.
6. Spring Board.
7. Inclined Board.
8. Horizontal Ladder, selections.

THIRTY-EIGHTH WEEK.

1. Parallel Bars, fourth series, Nos. 20 to 31.
2. Rowing Weights, 325 times.
3. Single Rings, selections.
4. Clubs, Double, first four sets.
5. Side Rings.
6. Spools, all.
7. Dumb Bells.
8. Horizontal Bar, Bar High, Nos. 12 to 20.
9. Chest Weights, selections.

THIRTY-NINTH WEEK.

1. Rowing Weights, 350 times.
2. Horizontal Bar, Bar High, Nos. 20 to 30.

3. Parallel Bars, fourth series, from No. 20 to end.
4. Single Rings, Graceful Swing.
5. Spring Board.
6. Horizontal Ladder.
7. Oblique Ladder.
8. Swing, in single Trapeze.
9. Boxing.

FORTIETH WEEK.

1. Rowing Weights.
2. Parallel Bars.
3. Horizontal Bar.
4. Single Rings.
5. Spring Board.
6. Side Rings.
7. Chest Weights.
8. Single Trapeze.
9. Clubs.
10. Spools.
11. Oblique Ladder.
12. Perpendicular Poles.
13. Horizontal Ladder.
14. Peg Post.
15. Perpendicular Rope.
16. Sand Bag.
17. Horizontal Rings
18. Dumb Bells.
19. Horse.
20. Inclined Board ; Boxing ; Ten-Pins ; Running.

I have to acknowledge, with some regret, the want of skill with which the "Forty Weeks Course" has been arranged. Knowing the imaginary independence of students, I have felt it would not be read.

I have sought to give variety, and the exercises being ar-

ranged in their proper places systematically, if used as here set down, will perhaps be as well as any, and save thinking. Had I explained each exercise in its proper place, it would have required a book in itself. The book is already much too large, so that I must necessarily make the gymnastic department as brief as possible. Choose from each week your daily exercises, and vary to suit *your* taste.



VIII.

THE HOME GYMNASIUM.

Twenty-five Exercises, to be Performed without the Aid of any Apparatus.

THOSE who may not find it convenient at all times to frequent the gymnastic hall, may find some of the following exercises beneficial.

1. Jumping the Rope. This simple exercise needs no explanation. The only danger is in continuing it too long.
2. Walk on tiptoe, knees perfectly straight, and muscles contracted.
3. Sit on heels slowly, and rise.
4. Sit on one (either) foot; the other leg stretched out in front and kept straight; it must not touch the floor.
5. Flex either foot, kicking the thigh; singly, alternately, and simultaneously.
6. Sit down, arms folded; rise without using arms.
7. Warming hands as does the coachman, by a vigorous folding and clasping around the body.
8. Swing back arms from the horizontal.
9. Hands on hips, thumbs in front, swing elbows back.
10. Touching floor with tips of fingers, fists, or palms of hands, knees being kept stiff.
11. Lay a broomstick on the floor, rest the edge of the knees upon it, balancing by the aid of thumbs and fingers, which are kept close to knees; lean body over, and with

mouth pick up a pencil or piece of wood from the carpet. Let the pencil be placed about eighteen inches from the broom.

12. Two persons stand with their backs against each other, arms locked, lift one another on thigh by turns.

13. Rest the elbow on a table or piano, flex arm; let a person attempt to straighten it by grasping your hand, his arm in same position as yours.

14. Two persons sit on the carpet opposite each other, feet braced against one another's; with a cane, stick, or broom handle in hands, both holding on to it, resting over toes, pull; see which will raise the other to his feet.

15. Lay flat on the back, body extended across three chairs; half the head on one, heels on another, thighs on another; with the hands remove the center one out from under the body, lift it over and place under again on opposite side.

16. Hold a chair at arm's length by grasping front round. Hold a flat-iron, or any other weight, at arm's length.

17. Percuss all parts of the body, especially the chest, stomach, bowels, small of back. It is better to lie in a passive state, and have a person do it for you. The manner of percussion will be explained in another place.

18. With either foot, charge diagonally forward or backward about three feet.

19. Same as last, only do not step quite as far, and sway forward and backward.

20. Same as No. 18, throwing head back, chest out; inflate lungs, hold breath, and percuss chest.

21. Describe a circle of eight parts with either foot, singly; then alternate, stepping about three feet each time; first, straight forward, then diagonally forward, straight at side, diagonally backward, straight backward, diagonally round, clear round, cross in front.

22. Bend body as far as possible forward and back, side-wise, and twisting around.

23. Thrust arms straight out in front, raise ninety degrees, bring forcibly back to chest.
24. Hop straight up and down on toes; right foot, left foot alternately, simultaneously, forward and back, crossing feet, high in air.
25. Inflate the lungs with pure air to their full capacity, and hold breath as long as possible. Increase time each day. Percuss chest, when lungs are full; do this five minutes each morning before breakfast.

As I intend to give Dr. Dio Lewis's complete system of New Musical Gymnastics, I will not here add more; but refer the reader to that department.

IX.

TRAINING.

Training is simply Physical Education—The Old and New Methods—
Rules for Correct Training.

In these days of boat racing, ball matches, and pedestrian trips, much is said and done about training. With proper judgment and care, an excellent thing; but so commonly is it used unwise, that, for the most part, it is apt to prove very injurious. The reasons chiefly are these: Gymnastics, for a long time, was confined to rude and vulgar hands (I am thankful that it is rapidly getting into a higher sphere, and receiving much attention from the most learned and best of the land); training was for a long time confined to men who belonged to the brutalized sporting fraternity—men who were more noted for immense “muscle” and “prize-fights,” than for any intellectual culture, or any knowledge of Physiology, Anatomy, or the Laws of Health. Is it reasonable to suppose that such men are capable to take “training charge” of those bodies, so delicately and wonderfully constructed? So far as my observation has extended, their system is at war with the laws of health. Those whom they generally have under their care seemingly thrive, but who are these men? Great, strong Irishmen, tough as iron, able to bear any amount of “killing treatment.”

For this class I do not write; but more especially for students and persons of culture. Do not employ such persons for trainers; for, in their ignorance, they will give you the *same treatment* which they give to their “bull-dog fighting

men," and your bodily health, mind, and constitution will be sure, sooner or later, to receive injury from it. Very briefly, their system is something like this: To walk and run an hour or more before breakfast; to eat largely of rare meat to the exclusion of almost every thing else; to drink tea, beer, and other stimulants; to exercise in a severe way from four to six hours daily. Is this not the worst kind of quackery? When persons go into training under such a system, they must make a business of it to the exclusion of every thing else. To "go into training," we need not give up every thing else, and live like the dog or beast; for such a system kills many, and is more apt to injure all than to do one positive good.

Training is simply physical education; it consists in purifying and strengthening the body. It is usually for a special purpose. But why should we wait for a special purpose? I contend that we should keep in training all the time, even though we have no object in view.

But to go into training, some will ask, what is necessary? My definition is simply: regard strictly and chiefly those laws relating to bodily health—Exercise, Diet, Sleep, Rest, Air, Bathing, Clothing—that we may have sound minds and bodies; the powers of endurance, strength, a good and enjoyable appetite, healthful digestion, sound slumber, cleanliness—which makes us feel that health is a good thing and living a real blessing. In all these there is no cause for any special self-denial.

But there are some who need more special and stringent training; for instance, those who train for the annual "University races." To lay down specific rules which apply to all I deem dangerous; for what will be beneficial for one may prove quite injurious to another. Persons while training generally *eat too much*. It is true that a person "in condition" has a good appetite, and can digest a great quantity of food, and the system seemingly demands it; but so much is not necessary, for when a large quantity is eaten, instead of add.

ing to, it detracts from bodily power, the force of his whole system going to digest what has been eaten. While in training, I consider two meals a day sufficient, and better than three. The best times for these may be about 8 o'clock and 3. When so much bodily strength is called upon, the stomach and energies of the system must have time for rest, and the powers of the body time to recuperate. Eat less than usual; not entirely of meat, but fruits, vegetables, and some farinaceous food (the latter always of coarse flour). Avoid stimulants of every kind, even tea and coffee, pastry, condiments, rich or fatty food of all kinds. *Eat slowly, masticate thoroughly; take plenty of time for this important function.* Be cheerful while at the table. Perform no severe labor, either mental or physical an hour before or after each meal. A very large proportion of the diseases which affect humanity may be traced to excesses and irregularities in food and drink, and to over-exertion of the body.

Trainers generally perform *too much work*, and take too little rest. I think four hours work daily should be the maximum, and full eight hours for sleep, beside which two hours daily for rest. A short walk or gentle run before breakfast may be beneficial for *some*. Let a week's experience be the test.

Exercise in the gymnasium from about 10½ till 12 a. m.

Then take a short nap and rest.

In the afternoon a walk and run of some length in the open air.

Toward night a row around the course, perhaps.

Spend the evening in recreation and amusement.

Retire regularly at 9 o'clock, and sleep as long as possible.

The most stringent regularity in all things is of the highest importance.

Bathe daily in cold water; let the bath be of short duration, and after thoroughly drying the skin with the Turkish towel, or brush if you can bear it, work till you produce a healthful glow over the whole body.

I recommend as a most excellent thing Percussion and Manipulation. It may be performed mutually with a fellow laborer, by an assistant, or individually. It is one of the best means for strengthening and toughening the muscles and nerves, rests the body, takes away all soreness and lameness, beside being excellent for digestion and circulation. How to perform those movements will be found in another part of this work.

Take no medicine. Practice the strictest temperance in all things. *Eschew tobacco in every form.*

Eat the best quality of food.

Keep the extremities warm and the system open.

Wear *flannel* next the skin.

Keep the mind cheerful and happy, seek all the amusement you can.

It is astonishing how rapidly and thoroughly health, strength, and happiness improve under even a very limited process of training. We are so greatly in love with our appetites that few of us are willing to try, to deny ourselves in the least; but those who do try are never sorry, nay, so greatly are all their powers of body, mind, and soul improved, that they can never be persuaded to give it up. It has a peculiar charm, in that it increases our happiness, our powers of endurance—relieving the mind, and promoting good spirits, so that once established it is never abandoned.

As what I have said on this subject differs somewhat from what is generally laid down as the laws of “training,” I may be pardoned for briefly stating my own experience during six months of my most severe exercise.

I first read all the works on training I could find, and observing different writers at war with one another, and nearly all contrary to the laws of health; I cast all aside, determined to invent a system of my own. Like the rest, it had its errors. In what I have laid down the errors have been left out. I do not recommend it to any. I only know it agreed with me,

and only give it in justification of what I have written on this subject.

I was always in the gymnasium in the morning two and one-half hours. I did not *work* all this time, but was inventing exercises, which was my chief business at that time. At noon I slept and rested an hour. In the afternoon, I had over an hour's severe drill in "boxing," preparing myself to teach. Also over an hour in the gymnasium of Dr. E. B. Winship of Boston, the "Strong Man." On getting home I would lie down to rest for a short time. In the evening, again in the regular gymnasium for about one hour and a half, in class drill. There was one very serious error in this part of my training; I worked altogether too long and too severely. My only excuse for this is, that at this time I was very ambitious and desirous of getting all the knowledge I possibly could of gymnastics. No consideration would induce me to attempt half as much again.

I ate two meals daily, and *abstained wholly from animal food*. My food consisted chiefly of fruits, farinaceous (coarse) flour, and a few vegetables. I ate very little, and drank nothing but water. This is a strange system of diet, and very many will laugh at it. Let them; as I said before, I do not recommend it; it happened to agree with me. In the evening class, after finishing, I was fresh and ready to go through the exercises again, while most were completely exhausted, although they had trained for years. I retired at 9 p. m., was extremely temperate and regular in all my habits, took plenty of sleep, and used the cold bath daily on rising. I never use tobacco or liquor in any form. Had it not been for the exhaustion caused by overwork, I would have been extremely well and happy under this regimen.

X.

INDIAN CLUB EXERCISES.

General Remarks—Principles—Single Club Exercises—Alternate Club Exercises—Double Club Exercises.

THESE are among the most beautiful and interesting of the exercises in the gymnasium. They combine poetry of motion, ease, and grace. They afford a great variety, and are at all times of interest, because always capable of being improved. He who has seen Club exercises well and gracefully performed, can not help but admire them. They are truly fascinating. As to their relative value, it seems to me nothing can give more. They give exercise to the muscles about the vital parts, strengthen the forearm and fingers, develop the biceps, and give that beautiful rotundity about the shoulders and chest so desirable. They will straighten crooked shoulders and stooped necks about as quickly as any gymnastic work. They are so simple, so admirably systematized, that all can easily master them. The commencement may be attended with some discouragement, but a little perseverance overcomes all, and all persons will be astonished at their rapid and easy progress. Those who have tried them are enthusiastic in their praise. Justly have they entirely superseded and taken the place of the other apparatuses, because so superior to them. If you wish to become discouraged in the start, commence with the Double Clubs, and try some of the more difficult exercises, even any of them. I speak of this because I have known so many to do this—so ambitious are they, that they become dissatisfied unless they can

use the two clubs before they have learned how to use one, and try to perform some of the most difficult exercises.

If you wish to master the whole series and enjoy their practice *continually*, be content with small beginnings at first, and remember that there is no excellence in any thing without labor. If you commence with the principles and master them, and then work systematically, you will find your work pleasure.

Do not be afraid of being awkward. Do not imagine you can get along without aid ; ask your teacher to show you, and he will, often in a minute, make simple what may have troubled you for a week. Commence with a light club at first, if you please. Many have met discouragement by attempting too early to use too heavy clubs. I do not believe in heavy clubs. To adapt the club to your strength, take one in your hand, extend the arm sidewise, and, if you can by the strength of your wrist raise it from horizontal to a perpendicular position, it is of the right size. As your strength increases, let the size of the club also increase.

Holding the Club.—Grasp the handle firmly, close to the ball, extending the thumb along the shank, which you will find enables you to control its movements. In most of the half arm and side circle movements, the grasp must be a little relaxed to facilitate the perfect circle ; then grasp firmly again.

Position.—Feet a short distance apart, body and head square and erect. Do not allow the body to turn sidewise, or bend forward or backward ; to prevent this, great care is necessary.

To readily comprehend and execute the exercises about to be described, it becomes absolutely necessary to commence with first principles, and learn these thoroughly. The various figures, and apparently difficult and complicated move-

ments are, for the most part, combinations of these principles, which may be easily and readily learned, after which all will be very easy.

PRINCIPLES.

1. Full arm outer front circle.
2. Full arm inner front circle.
3. Half arm outer back circle.
4. Half arm inner back circle.
5. Full arm side circle, front.
6. Full arm side circle, back.
7. Half arm side circle, front.
8. Half arm side circle, back.

These are so simple that a child can readily understand and learn them. Thoroughly master these, and learn their names or "the alphabet," and you have the foundation of all the Club exercises. They are all combinations of these movements.

SINGLE CLUB EXERCISES.

1. The Inner Back Circle. Club in right hand, front of face; carry it upward and backward over the opposite shoulder; let it drop downward, describing a circle.
2. The Outer Back Circle. Exactly the reverse of No. 1; describe a circle in opposite direction. In all back circles the hand is kept in and back, as close to the shoulder as possible.
3. Side Moulinet. Same as No. 2, only Club drops immediately in front, describing front side circle.
4. Full arm circle, in front from the body, combined with No. 2, or Outer Back Circle.
5. Full arm circle, in front across the body, combined with No. 1, or Inner Back Circle.
6. First two; then as club comes up from circle, hold horizontal a moment; then bring it over the head, and let it drop in front.

7. No. 2, or Outer Back Circle ; then a half arm circle in front, *from the body*. This requires the elbow to be raised high in air, and wrist much bent.

8. Full arm half circle, sidewise ; stopping half-way bring elbow in as far as possible ; then thrust back over shoulder, with arm straight and wrist bent.

9. No. 3, or Side Moulinet ; then full arm side circle, front.

10. Full Arm Circle, in front ; then full arm circle back ; when the club goes back, bend body a little.

Remarks.—In the Single movements, use one hand in each exercise until a little tired ; then the other in the same way. Do not neglect the left because a trifle more awkward and weak ; for this reason alone, it needs more exercise than the right. In single exercises, I use a club weighing ten pounds, which I think is heavy enough for almost any person.

ALTERNATE EXERCISES.

1. Half outer circle, in front, catch in other hand ; let it drop back of that shoulder, keeping arm straight ; bend wrist, relaxing hold a little ; then swing back, catch in other hand, let drop in same way as before.

2. No. 2 of Single, or Outer Back Circle ; then outer front circle ; catch in other hand and do the same.

3. Combination of Nos. 1 and 2, respectively.

4. Inner back circle ; then inner front, or No. 5 of Single ; then let it swing out to side horizontal ; then bring to shoulder, describing outer back circle, or No. 2 of Single ; same other hand.

5. Inner back circle ; inner front, straight arm back, and outer front circle, or combination of whole ; same other hand.

The Alternate movements are, for exercise, more beneficial than either Single or Double exercises. I use these more than all the rest ; in performing which I now employ a

twenty pound club. Use as large a one as the strength will allow, and the performer will do well. Most persons prefer a club weighing about fifteen pounds.

DOUBLE CLUB EXERCISES.—*First Set.*

1. Full arm outer front circles, alternately.
2. Full arm inner front circles, alternately.
3. Full arm outer front circles, simultaneously.
4. Full arm inner front circles, simultaneously.

Second Set.

5. Half arm side circles, front, simultaneously.
6. Half arm side circles, back, simultaneously.
7. Half arm side circles, one front, other back; opposite directions, simultaneously.
8. Half arm side circles, one back, other front; opposite from last, simultaneously.

Third Set.

9. Full arm front side circles; both one way, alternately.
10. Full arm back side circles; both one way, alternately.
11. Full arm circles; one front, other back; going in opposite directions at same time.
12. Same as last, in opposite directions.

Fourth Set.

13. Stand sidewise, right foot a little forward of left; from position, let both clubs swing back simultaneously in back side circles to horizontal; from this position perform half circle to horizontal in front; draw elbows in at sides, letting the clubs then go up and drop back, keeping arms straight; then, from half arm, perform outer front circles simultaneously; then down to first position and continue.
14. From position bring both clubs down across the body in front; let them go up at side and turn front side circles;

then go up straight arm ; then perform back side circles, down across body and same on other side.

15. While one club performs half arm front side circle, the other performs the full arm front side circle. This is No. 9 of Single Clubs, performed simultaneously in an alternate manner.

16. Full arm outer front and outer back circles, simultaneously ; same as No. 10 of Single made Double

17. Same as last, only every other time make each back circle a half arm circle.

Fifth Set.

18. Inner back circles, alternately.

19. Outer back circles, alternately.

20. Inner back circles, simultaneously.

21. Inner back circles, simultaneously ; then front side circles, half arm, simultaneously.

22. Inner back circle with one club, while the other performs front side circle, half arm ; then change, simultaneous movement.

Sixth Set.

23. While one club describes outer back circle, the other describes outer front. This is No. 4 of Single made Double.

24. While one club describes inner back circle, the other describes inner front. This is No. 5 of Single made Double.

25. Simultaneously, inner back right hand, outer back left hand, and while the right hand describes inner front, the left describes a half circle outer back. Make the back circle once and a half round.

26. Inner back right hand, inner back left, inner front right ; inner front left. This is an alternate motion.

Seventh Set.

27. Inner back circle with right hand, outer front circle with left hand. As the clubs come up, extend them obliquely from the shoulder, having both arms straight, and poise them there for a moment.

28. Same as last, only outer back circle with right hand, inner front circle with left hand. Hold them steadily for a moment, and be sure to get them parallel.

These last two may be called the "Club Statuette."

29. Extend left arm horizontal at side, right half arm horizontal over head, describe with left, outer front circle; with right, inner back; then on other side hold in horizontal and repeat. Stop between each exercise when both are horizontal, and poise the clubs there for a moment.

30. Same as last, only inner front with left hand, outer back with right.

These last may be called the "Horizontals." Practice these till you can get both exactly horizontal, and poise them there for a time. The four exercises of this set are among the most beautiful of all the Club exercises.

Eighth Set.

31. Double outer back circle, simultaneously with single outer front circle.

32. Double inner back circle, simultaneously with single inner front circle.

33. Double inner back circle, left; single outer front circle, right.

34. Double inner back circle with right; single outer front circle, left.

Ninth Set.

35. Bring both clubs together down across the body, and when at side horizontal, let them turn side circles simultaneously.

36. Same as last, only bring one quickly, the other slowly, letting the one in advance turn two side circles, while the other turns one.

Tenth Set.

37. From position bring both clubs down in front across body, describing complete circle; then same back, half arm.

38. Same as last, on opposite side.

39. Windmill. Same as last, only one is brought in advance of the other, half way; while one club is up, the other is down.

40. Windmill on opposite shoulder.

Eleventh Set.

41. From position bring both clubs together down across body, describing a complete circle front; then same back; then front side circles, simultaneously; then repeat all on other side.

42. Inner and outer front, same back, both simultaneously; then cartwheel, or full arm forward with one and back with the other; then No. 4 of Single.

43. Inner and outer back, left shoulder, simultaneously; then, simultaneously, front side circles; then inner and outer front circles, simultaneously.

44. Same as last, starting over right shoulder.

Twelfth Set.

45. Head circles, inner.

46. Head circles, outer.

The above are made half arm over head, clubs describing horizontal circles over head.

47. Head circles, inner full arm.

48. Head circles, outer full arm.

Clubs start in the above from down in front.

Thirteenth Set.

49. Figure Eight. Full arm inner front circles ; then half arm inner back circles, both simultaneously.

50. Inner and outer back, simultaneously ; inner front and outer back, simultaneously ; inner back and outer front, simultaneously.

51. Windmill ; then with leading club perform two front side circles, while the other performs one ; or combine windmill and No. 36, respectively.

For Double Club exercises, clubs weighing five or six pounds each are sufficiently heavy. If larger, many of them can not be gracefully performed.

After performing each exercise, with both clubs describe the outer side circles simultaneously, and at the close of each set, let the clubs rest on the floor a minute in order to give the fingers and wrists a little rest. If you would be deeply interested in the Club exercises, try each time to do a little better than the last time, and ease, grace, precision, and elegance will surely follow. If you hold the clubs perpendicular, let them be exactly so ; if horizontal, exactly horizontal. Describe the circles and sweeps to the side, or to the front ; be careful that they are perfect, and do not swing too fast ; rapid motions are inconsistent with grace. If these exercises are performed rapidly, they can never be well learned or well

executed. Besides, there is just as much profit in slow movements as in rapid.

A large mirror will be a valuable assistant in correcting awkwardness and exhibiting defects. Get the aid of an instructor, if possible, and under his eye you will make very rapid progress.

PART II.

THE DIO LEWIS SYSTEM OF LIGHT
OR MUSICAL GYMNASTICS.

- I. GYMNASTICS—THE DIFFERENT SYSTEMS AND
THEIR RELATIVE VALUES.
- II. THE DIO LEWIS SYSTEM.
- III. SHORTHAND.
- IV. MARCHES.
- V. PERCUSSION.
- VI. BEAN BAGS, RINGS, ETC.
- VII. MUSIC.
- VIII. ADDRESS TO TEACHERS.
- IX. HINTS AND SUGGESTIONS TO TEACHERS AND
PUPILS.

I.

GYMNASTICS.

The Different Systems of Gymnastics and their Relative Values.

My position has required me to obtain a knowledge, both theoretical and practical, of all the gymnastic systems extant. I have not space to explain all ; but will simply classify them under two heads, viz. : the Heavy Gymnastics, the use of all the apparatus pertaining to a complete gymnasium ; and the Light Gymnastics, known as the "Dio Lewis System" or "Musical Gymnastics." Believing in the prudent use of both, I yet have my preferences, which may vary under different circumstances. For a college, city, town, or community, if it be possible, I think it well to have a gymnasium, fully supplied with all necessary apparatus ; for, to suit all, to obtain any great strength, to train for any particular purpose, this is entirely necessary. But even then, the Light should be taught in connection with and as a preparation to the Heavy. It should be taught on all occasions, and, if there can be but one, this should have the preference. After long practice, study, experience, and observation in both, I feel constrained to give my opinion in favor of Light Gymnastics.

The Dio Lewis System is the most complete ever yet devised ; admirably systematized and self-regulating ; the strong, the weak, the old, the young, both sexes, all, can practice it with most amusement, pleasure, and profit. It is especially adapted to the wants of woman, but sufficient to

preserve and maintain the health of the strongest of men. Coupled with the influence of music, it is more elevating, ennobling, refining, producing cheerfulness, and taking away fatigue. In relation to health, strength, and general bearing, Light Gymnastics are better than dancing, or any other means of exercise. A ready use of all the muscles, ease, grace, self-possession, a proper walk and carriage of the body, are no small accomplishments, and these are the results of Dio Lewis's system. They develop the chest, strengthen the lungs, and improve the voice; they strengthen the muscles that support the spine, correct constipation, help digestion, warm the extremities, give tone to the muscles about the hips, and vigor to the whole being.

A cheerful hall, good apparatus, good music, an efficient teacher, regular and sufficient time for daily practice are necessary. More often, however nay, almost invariably, it is practised in the close and hot school-room, with insufficient space. Young ladies are not allowed to wear the gymnastic costume, it is *immodest* (so say the old-maidish preceptresses) and takes too much time to change. Rudely shaped and clumsy apparatus is a little cheaper than the proper kind; so it is generally purchased, no matter if it does seriously tire the young ladies. Any miserable old piano, one not fit for practicing the scale upon, must do for gymnastics, with a careless musician just worthy the antiquated instrument, drumming over and over again a few worn-out pieces of music—or, as is often the case, no music at all. As to the teacher, he has been through a “course” of twelve lessons, in a public class with nearly a hundred others.

I do not exaggerate, when I say the above state of things is not at all unusual. I have had ample opportunity to see it, and very often the features presented are very much worse. Is this just or right? Is it any wonder that young ladies and gentlemen get tired and sick of gymnastics, and that parents complain? But gymnastics

always receives the blame ; not the old-fogyish trustees, principal or teachers to whom it belongs.

Ought not such an untoward state of things to be changed ? Then, ye who have the power, change it. Parents, do not send your children to *any* school unless physical culture is made a regular branch, and if you desire this as a specialty, as many do, before placing your children in any school, see that ample provision is made for this kind of culture ; that there is an efficient teacher of the new school, who teaches in the modern way, and has life and enthusiasm ; that there is a proper gymnastic hall, amply supplied with good and serviceable apparatus ; that the piano and musician are both good, for herein lies half the interest of the student. See also that it is made a *daily requirement*. Most firmly do I believe in its being made obligatory ; the reasons are obvious. Those who most need it will be most likely to shirk it. Taught as I have directed, it can never become burdensome or do injury to any one. Do that which is lawful and right, and custom will soon render it delightful.

There are in our country hundreds of boarding schools where gymnastics are advertised as a specialty, and that daily practice is required. They make great ado about what "large things" they expect to do in this "most important, and much neglected branch of education." And what does it all mean ? They have a farcical exercise about twice a week, of about fifteen minutes duration ; and even from this the slightest excuse exempts one from practice. Is this right ? Is it not day-light wickedness, meanness, falsifying, and imposition ? Some of the first ladies' colleges and boarding schools in the land, some mixed schools, and some boy's schools are guilty of this sin.

I have heard many parents say that for this, more than for all else, they sent their children to a school of the above class ; but if they knew how they were imposed upon they would speedily withdraw their patronage. With a little effort,

parents could find out the state of things at these schools, and the way to remedy it would be for them to demand what is right, or withdraw their patronage. Many teachers are willing and anxious to teach gymnastics, but, alas! they do not get proper remuneration. Ample provision is made for teachers in all other departments; but this, at present, is sadly neglected. It will not be so long. People are being educated and led to see the vast importance of physical combined with mental training. Whoever teaches gymnastics is expected to teach several other branches, or do the menial work of an institution, and get half the pay of others. All I can say is, Teachers, make your demands; if not met, refuse to teach!

To practice Heavy Gymnastics without proper direction is injudicious and dangerous. If an efficient teacher is wanting, there is sure to be discouragement; for what profit or interest is there in taking hold of an inanimate apparatus, without knowing its use. A good teacher obviates this difficulty, and makes the exercises interesting, and inspires the pupil with life and enthusiasm.

Teachers should be qualified to teach both systems; for some desire and must have the Heavy, and others are able to practise the Light only. Class system at regularly appointed intervals is altogether best. If it is impossible to procure a teacher, let several get together and appoint a leader from their number, for practising in companies greatly enhances interest and profit. Be very careful not to overdo; never exert all your strength, but increase it a little daily.

II.

THE DIO LEWIS SYSTEM.

General Principles—Position—Free Gymnastics—Various Movements—
Bean Bag, Wand, Dumb Bell, Ring, and Club Exercises.

I CLAIM no originality here, so far as the system goes. For obvious reasons, I have scrupulously kept to the system. Most gladly do I accord the credit of its invention to Dr. Dio Lewis, as one eminently deserving all praise, as one who has done more for the cause of Physical Culture, and the physical welfare of men and women, than any other person. Thousands venerate his name, and will continue to do so through coming generations.

I trust my own suggestions and additions may prove acceptable. My position as instructor in three of our first Colleges, Principal of a Normal Institute for Physical Culture, and in teaching thousands of both sexes, not only gives me the right, but enables me to assert and suggest many things from experience.

GENERAL PRINCIPLES.

Position.—Heels together; toes out, so that the feet may form a right angle; head erect; shoulders and hips drawn back; chest forward; hands naturally at sides, unless otherwise specified.

Time.—The system of numbering in those exercises intended to accompany music, viz., Free Gymnastics, Wands, Dumb Bells, Rings, and Clubs (with the exception of the Free Gymnastics, Shorthand, and the Anvil Chorus in the Dumb

Bell exercise), is this, each number extends through what may be called one strain of 4-4 music, or eight accented and eight unaccented beats, or what in marching would be eight steps with the left foot and eight steps with the right; and time is kept by counting the numerals from one to eight for the heavy beats, and for the light beats the syllable "and."

FREE GYMNASTICS.

The exercises under this head are performed without apparatus, and are arranged in three series of equal length, and a chorus, so that when a class shall have become sufficiently proficient, each of the three series may be performed at the same time, by different portions of the class, and the chorus by the class all together.

The hands are to be firmly clenched, unless on the hips or otherwise specified. All thrusts are from the chest, unless otherwise specified.

FIRST SERIES.—*Hand Movements.*

1. Thrust right hand down from the chest twice; left twice; alternate twice; simultaneous twice.
2. Repeat No. 1, thrusting out at side.
3. Repeat No. 1, thrusting up.
4. Repeat No. 1, thrusting in front.
5. Right hand down once; left once; drum beat (right a little in advance of left) once; simultaneous once; same out at sides.
6. Repeat No. 5, thrusting up and in front.
7. Right hand down once; left once; clap hands; same out at sides.
8. Repeat No. 7, thrusting up and in front.

Foot Movements.

9. Hands on hips; divide a circle about the body, with a radius of from two to three feet, into eight equal parts, by stepping forward, diagonal forward, at side, diagonal back, etc., with right foot, keeping left knee straight and the feet at right angles, except last two steps, bending right knee each step.

10. Repeat No. 9 with left foot.

11. Same movement, alternating right and left.

12. Charge diagonal forward with right foot, advancing with three steps, bending right knee, left straight: same on the left side; same diagonal back on right side; same left.

13. Repeat No. 12. Feet movements always performed quite slowly, with very slow time. "Music in the Air" is best.

Body Movements.

14. Hands on hips; twist upper body half round to right, then to left, alternately, stopping in front on unaccented beats.

15. Bend upper body to right and left.

16. Bend forward and back.

17. Bend body to right, back, left, front; then reverse, bending to left, back, right, front; repeat, becoming erect only on last beat.

Head Movements.

18. Same as 14, except that the head alone is moved.

19. Same as 15, except that the head alone is moved.

20. Same as 16, except that the head alone is moved.

21. Same as 17, except that the head alone is moved.

Miscellaneous Movements.

22. Arms extended in front, thumbs up, raise hands about a foot, and bring forcibly to shoulders.

23. Arms horizontal in front; raise right hand to perpendicular over head twice; left twice; alternate twice, and simultaneous twice.

24. Thrust hands down, out at sides, up, in front, twisting the arms at each thrust; repeat.

25. Repeat No. 24.

26. Thrust hands to floor, not bending knees; then over head, rising on toes, opening hands at each thrust.

27. Hands at sides open; swing them over head, clapping them, at same time stepping right foot to left, and left foot to right, alternately.

28. Stamp left foot, then right; then charge diagonal forward with right; bend and straighten right knee; at same time throwing arms back from horizontal in front.

29. Repeat No. 28 on left side.

SECOND SERIES.—*Hand Movements.*

1. Thrust right hand down and up alternately.

2. Repeat No. 1 with left hand.

3. Alternate, right going down as left goes up, and *vice versa.*

4. Simultaneous, both down, then both up, etc.

5. Thrust right hand to right and left, alternately, twisting body when thrusting to left.

6. Thrust left hand to left, and right, twisting to right.

7. Thrust both hands alternately to right and left, twisting body.

8. Thrust both hands to right four times, to left four times.

Foot Movements.

9. Hands on hips; kick diagonal forward with right foot, three times, stamping floor on fourth beat; same with left.

10. Kick diagonal back three times with right foot, same with left.

11. Repeat No. 9.

12. Repeat No. 10.

Arm Movements.

13. Hands down at sides; raise stiff right arm forward over head four times; left four times.

14. Alternate four times; simultaneous four times.

15. Raise stiff right arm sideways over head four times; left four times.

16. Alternate four times; simultaneous four times.

17. Arms extended in front; swing them back horizontally.

Shoulder Movements.

18. Hands at sides; raise right shoulder four times; left four times.

19. Alternate four times; simultaneous four times.

Miscellaneous Movements.

20. Hands down at sides; open hands and spread fingers four times; out at sides four times.

21. Hands up; open four times; in front four times.

22. Mowing movement from right to left, and left to right.

23. Hands on hips; throw elbows back.

24. Bend body down diagonal to right, and thrust right and left hands down alternately as near the floor as possible, four beats; same, bending diagonally to left side.

25. Repeat No. 24.

26. Swing arms around in front, clasping shoulders, right hand above, then left above alternately.

27. Hands on hips; stamp left foot, then right foot; charge diagonal forward with right, sway the body, bending right and left knees alternately.

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28. Repeat No. 27, diagonal forward on the left side.
 29. Repeat diagonal back on the right side.
 30. Repeat diagonal back on the left.

THIRD SERIES.—*Attitudes and Percussion.*

1. Hands on hips ; stamp left foot, then right ; charge diagonal forward with right foot ; inflate the lungs.
2. Remaining in the attitude, percuss the upper part of the chest.
3. Repeat No. 1, diagonal forward left.
4. Repeat No. 2.
5. Repeat No. 1, diagonal back right side.
6. Percuss the lower part of the chest.
7. Repeat No. 1, diagonal back, left side.
8. Repeat No. 7.

Hand Movements.

9. Hands clasped behind the back ; raise and thrust down.
10. Hands down at sides, thumbs out ; twist hands half round, four beats ; hands out at sides, thumbs back, twist hands half round.
11. Hands above the head, thumbs in, twist hands half round ; hands in front, thumbs out, twist hands half round.
12. Palms together in front, slide right and left hand forward alternately, elbows straight.

Shoulder Movements.

13. Hands down at sides ; describe forward circle with right shoulder four times ; left four times.
14. Alternate four times ; simultaneous four times.
15. Repeat No. 13, making backward circle.
16. Repeat No. 14, making backward circle.

Arm Movements.

17. Fists in arm-pits; thrust right hand down four times; left four times.
18. Alternate four times; simultaneous four times.
19. Fists upon the shoulders; thrust right hand up four times; left four times.
20. Alternate four times; simultaneous four times.
21. Right hand down from arm-pit and left up from shoulder four times; left down from arm-pit, and right up from shoulder four times.
22. Alternately right down and left up, and left down and right up one strain.
23. Simultaneous, both down, then both up one strain.
24. Hands down at sides; raise right hand to horizontal in front, four times; left four times.
25. Alternate four times; simultaneous four times.
26. Hands over head; sway body to right and left alternately.

Attitudes.

27. Hands on hips, stamp left foot, then right; charge diagonal forward with right, looking over left shoulder.
28. Repeat No. 27, diagonal forward left foot.
29. Repeat No. 27, diagonal back right.
30. Repeat No. 27, diagonal back left.

CHORUS.

Music—Yankee Doodle (always.)

1. Repeat No. 1, first series.
2. Clap hands.
3. Percuss chest.
4. Hop on right foot, eight times; left eight times.
5. Repeat No. 2, first series.

6. Clap hands.
7. Percuss chest.
8. Leap right and left foot alternately eight times, both together eight times.
9. Repeat No. 3, first series.
10. Clap hands.
11. Percuss chest.
12. Leap right and left foot alternately in front and back (long step) one strain.
13. Repeat No. 4, first series.
14. Clap hands.
15. Percuss chest.
16. Crossing feet one strain.

BEAN BAG EXERCISES.

These exercises are performed by couples, partners standing from six to ten feet apart, facing each other, unless otherwise specified.

The bag should be made of strong cloth, strongly sewed, and should be from eight to twelve inches square, inside of seam ; should be about two-thirds filled with beans, or other grain, and should be entirely free from dust.

1. Throw from chest with both hands.
2. Throw from chest with right hand.
3. Throw from chest with left hand.
4. Bag behind the head, throw over the head with both hands.
5. Same with right hand.
6. Same with left hand.
7. Partners standing right side toward right, throw with both hands.
8. Same with right hand.
9. Same with left hand.

10. Left to left, throw with both hands.
11. Same with right hand.
12. Same with left hand.
13. Bag behind the back, throw over head with both hands.
14. Same with right hand.
15. Same with left hand.
16. Throw with right, left behind the back, grasping right elbow.
17. Same, throwing with left.
18. Back to back, throw over head with both hands, catching in same position.
19. Throw bag from right elbow ; catch with both hands.
20. Same from left elbow.
21. Throw bag with feet ; catch with both hands.
22. Two bags ; throw at same time with right, catch with left.
23. Same, except throwing with left, and catching with right.
24. Throw with both hands at the same time, catch with both.
25. Three bags ; throw with right, catch with left.
26. Three bags ; throw with left, catch with right.

WAND EXERCISES.

In these exercises the hands are placed upon the hips, unless occupied in holding the wand. The wand is held at the right shoulder. First signal, pass the wand over in front, grasping it with the left hand, so that the wand becomes horizontal in front of the body. Second signal, raise the wand until the arms become horizontal in front of the body ; place the hands so as to divide the wand into three equal parts. Third signal, bring the hands back to sides.

1. Raise the wand to chin four times, keeping elbows high, last time carry it above the head; bring wand from above the head to chin four times.
2. Bring wand from above the head to the floor four times without bending knees or elbows; to back of the neck four times.
3. Bring wand from above the head to chin, and back of the neck, alternately, four times each.
4. Wand above the head; on first heavy beat, carry right hand to right end of wand; second, carry left to left end; then carry wand back of the head to hips six times, keeping elbows straight.
5. Carry wand from above the head to front as near the floor as possible, and back of the head to hips, four times each.
6. Carry wand from above the head to right and left sides alternately, bringing it to a perpendicular position; elbows straight. Do this on half time.
7. First heavy beat, let go of the wand with the left hand, placing end of wand upon the floor, between the feet; second, place it diagonally forward on the right side, the length of the arm; charge the right foot to the wand six times; keeping right arm and left leg straight, and wand perpendicular, and still.
8. *Vice versa* on left side.
9. Repeat No. 7, with longer charge, and the charging foot remaining stationary, the knee bends and straightens.
10. *Vice versa* on left side; turning the left hand thumb down on first beat; bring wand into position for No. 11.
11. Arms horizontal in front, wand perpendicular, bring hands to chest eight times, elbows high.
12. Arms and wand same position, bring wand to right shoulder and left, alternately, four times each.
13. Hands upon front of chest; point the wand diagonally forward, right and left alternately, 45 degrees.

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14. Pointing wand diagonally forward, right and left first strain, and diagonally backward second strain, charge diagonally forward right, diagonally forward left, diagonally backward left, diagonally backward right, diagonally forward left, diagonally forward right, diagonally backward right, diagonally backward left; four strains in all, first two wand points forward, last two wand points back. Move on half time.
 15. Wand horizontal over head, right hand front, left back; reverse, twist half time through half a strain.
 16. Wand the same, right face; bend over, bringing the wand to a perpendicular on right side, right hand up, four times.
 17. Same movement on left side.
 18. Same movement, alternately, right and left.
 19. First heavy beat, place left end of wand upon the floor at the feet; second, place it directly in front, the length of the arm; charge right foot to the wand three times, left three times.
 20. Charge right foot backward four times, left four times.
 21. Right foot forward and back, same step, four times, left same.
 22. Rest first half of strain; last half charge right foot forward, same time left back, left forward, right back, etc.
 23. Face the front, carry the wand from perpendicular in front of right shoulder, left hand up, to perpendicular in front of left shoulder, right hand up, four times; fourth time carry it from front to back of left, then carry it from back of left to back of right four times, fourth time from back of right to front of right.
 24. Carry wand around the body from front of right to front of left, back of left, back of right, front of right, repeat, then reverse.
 25. Carry the wand from front of right to back of left four times; from front of left to back of right four times.

26. Right face; place left end of wand upon the floor, charge with right foot to the right side, back, to the left side behind the left leg, same in front of left leg; *vice versa* left.

27. Same movement as No. 26, right and left alternately.

28. Face the front, wand in front of chest, right hand down, bring left down, right down, etc., four beats; same movement, wand behind the center of the back.

29. Wand back of center of head, charge diagonally forward right foot, raising right end of wand 45 degrees, then diagonally forward left, raising left end of wand 45 degrees: This is done the first half of strain during the last half charge, in same manner only turn the body more sidewise, keeping wand straight over head.

30. Wand down horizontal in front, on first beat thrust perpendicular on right side, next beat same on left, so on through half strain. Last half in same manner, only charge right and left every time the wand is raised horizontally left.

31. First half of strain same as first half of last exercise; last half throw wand horizontally over the head on every charge.

DUMB BELL EXERCISES.

In the attitudes of these exercises the bells are first brought to the chest, and then, unless otherwise specified, are placed upon the hips.

FIRST SERIES.—*First Set.*

1. Bells down at sides and in same horizontal line, palms front, turn out ends in four times. *Attitude.*—Charge right foot diagonally forward, looking over right shoulder; head, shoulders, hips and left heel, in diagonal line.

2. Elbows on hips, bells forward and in line, turn out ends in four times. *Attitude.*—Charge left foot diagonally forward, look over left shoulder.

3. Bells extended at sides and parallel, palms up, turn four times. *Attitude*.—Charge right foot diagonally back, and look over right shoulder.

4. Bells extended up, palms front, turn four times. *Attitude*.—Charge left foot diagonally back, and look over left shoulder.

Second Set.

5. Bells at chest, thrust down, out at sides, up, and in front. *Attitude*.—Twist body to the right, knees straight, bells extended up over head.

6. Repeat No. 5, except twist body to the left.

7. Bells down at sides, bring right foot to arm-pit twice, left twice, alternate twice and both twice.

8. Bells on shoulders, thrust right up, left up, both twice. *Attitude*.—Stand on toes, bells over head and parallel.

Third Set.

9. Bells extended in front, palms up, turn four times. *Attitude*.—Charge right foot diagonally forward, and look at left bell, which is extended.

10. Right bell up, palm in front, left bell out at side, palm up, turn four times. *Attitude*.—Charge left foot diagonally forward, and look at right bell, which is extended.

11. Left bell up, right bell out at side, turn four times. *Attitude*.—Charge right foot diagonally back, both bells over head.

12. Arms obliquely up at sides, palms up, turn four times. *Attitude*.—Charge left foot diagonally back, both bells over head.

Fourth Set.

13. Bells on chest, thrust right hand down, then up, then

left down and up. *Attitude*.—Twist body to the right, thrust right arm obliquely up, left obliquely down, palms up.

14. Thrust right down, left up, left down, right up, then both down, both up. *Attitude*.—Same as Attitude No. 13, except twisting to left, etc.

15. Thrust right in front, left front, both front twice. *Attitude*.—Long side charge with right foot, left resting on toe, bells above the head, arms, head, shoulders, hips, and left heel, in same oblique plane, bells parallel.

16. Bells out in front and vertical, swing both 90 degrees to right and back, left and back, repeat. *Attitude*.—Same as Attitude No. 15, except on left side, etc. 17. Wing.

18. Bells in front, bring forcibly to chest four times. *Attitude*.—Arms folded, bells on chest, bend body back.

SECOND SERIES.—*First Set.*

18. Stamp left foot, then right, charge at the side with right foot, right arm obliquely up, palm up, left obliquely down, palm down, bend and straighten right knee twice; *vice versa* on left side.

19. Bells down and parallel at sides, swing right bell up, forward over head twice, left twice, alternate twice, simultaneous twice.

20. Side charge to right, right bell up, left on shoulder, sway the body as in No. 18; *vice versa* on left side.

21. Bells down at side, swing right bell up sideways over head twice, left twice, alternate twice, simultaneous twice.

22. Side charge to right, both bells over head, sway the body twice; *vice versa* left.

Second Set.

23. Hands clasping bells together, describe circle over head from right to left, and from left to right, alternating.

Third Set.

24. Stamp left, then right, long diagonal charge to right; position as in Attitude of No. 15, bring bells to shoulder and thrust up; *vice versa* left.

25. Bells vertical and parallel under chin, throw elbows back horizontally.

Fourth Set.

26. Stamp left foot, then right, place right diagonally forward a little, swing bells forward, over head, back 90 degrees, then touch floor; *vice versa* on left side.

27. Stamp left foot, then right, charge directly sidewise right, right bell upon hip, left at side; swing left up over head.

• 28. Same, charging sidewise with left foot.

29. Bells extended in front and vertical, swing arms back horizontally.

Fifth Set.

30. Stamp left foot, then right, charge diagonally forward right, bells over head, bring to shoulder and return; *vice versa* left.

31. Elbows on hips, arms vertical at sides, twist four beats, then from chest thrust forward alternately two beats, and simultaneously two beats.

32. Charge diagonally backward with right foot, bells as in No. 30; *vice versa* left.

Sixth Set.

33. Grasp armful horizontally with right arm twice, left twice, alternate twice, simultaneous twice.

34. Twist body to right, then left, swinging bells over head.

35. Thrust bells to floor, then thrust them up, standing on toes.

36. Bells on shoulders, thrust right out at side, palms up, twice; left twice, alternate twice, simultaneous twice.

37. Bells from shoulder to chest, thrust forward, raise over head, return to front, touch floor, back to front, etc.

Seventh Set.

38. French Sword. Stamp left, then right, then mark time two beats with right, then charge right two beats, right arm extended, left in curve over head.

39. Same on other side with left, eight beats. Alt. 8 beats.

Eighth Set.

40. Thrust left bell diagonally backward up 45 degrees, right bell upon hip, advance right foot diagonally forward with four stamps, turning left bell each step; *vice versa* left.

41. First strain charge diagonally forward right and left alternately, thrusting left and right bells diagonally back; second strain charge at side right and left alternately, arms in same position as in No. 18, two beats, then arms as in No. 22, two beats.

Ninth Set.

42. Bells on chest, thrust right bell forward, swing right arm back in horizontal plane, half strain; same left.

43. Alternately eight beats, turn body to right, right arm extended, swing clear round to left; then, left arm extended, swing round to right, continue eight times.

Tenth Set.

44. Side charge to right, right arm extended, bell vertical, left bell swung vertically over in circle twice, bending right and left knees alternately; *vice versa* left.

ANVIL CHORUS.

1. Left bell in front, right back of neck, swing right bell over head to front, striking left bell left swings down and back to position behind the neck, right remaining in front; repeat same, swinging over left bell; same, swinging right bell down by side, striking left from under instead of over; same left. Repeat over one strain, underneath one strain.
2. Anvil twice over, twice under; charge diagonally forward right and left twice each, swinging bells up from sides, striking them over head.
3. Repeat No. 1.
4. Repeat No. 2, except charging diagonally backward.
5. Repeat No. 1.
6. Swinging arms in horizontal plane, striking bells front and back twice each, then swing in perpendicular plane, striking bells twice over head and once down behind the body.
7. Repeat No. 1.
8. Same movement as No. 44, of second series striking bells together.
9. Repeat No. 1.
10. Same movement as No. 8, alternately. First, strike over one strain, then under one strain, then for the first four beats of each exercise, twice over and twice under, the other four taken in performing the four charges.

RING EXERCISES.

These exercises are performed by couples. Partners stand at commencement about three feet apart, facing each other, gentlemen holding a ring in each hand.

FIRST SERIES.—*First Set.*

1. On first beat the ring in right hand is presented in a

vertical plane, and grasped by right hand of partner; second, right toes are placed together; third, left feet step back, and left hands are placed upon hips, ring is turned into a horizontal plane, turn the ring the other side up and back, the remainder of the number.

2. Same movement, except left for right, and *vice versa*.
3. Same as No. 1, except both hands hold rings.
4. Same as No. 3, except left toes are together.

Second Set.

5. First, turn back to back; second, place left feet together; third, charge out with right, turn rings through number.
6. First, place right feet together; second, charge out with left, turn rings.
7. First, turn face to face; second, raise arms above the head, bend down and touch rings to floor, not bending knees, twice; arms above the head, bring them down to sides alternately two beats, simultaneous two beats.

Third Set.

8. First, turn back to back; second, left face, place hands on shoulders, thrust up, out at sides, down twice each.
9. Thrust up, out, down, once each through eight beats.

Fourth Set.

10. First, left face; second, turn face to face; third, place left foot inside of left of partner; fourth right foot back and right hand to right shoulder, left to partner's right shoulder, pull back and forth.
11. Same with right feet together, etc.
12. Rest first half of strain; last half, right foot and hand forward same time, left back, left forward, right back, etc.

Fifth Set.

13. First, back to back, charge diagonal forward right and left alternately.

Sixth Set.

14. First, face to face; second, left foot inside left of partner's; third, right feet step back, lady sways down toward gentleman, then back to position, gentleman sways down toward lady, etc. Rings over head, arms stiff.

15. Same with right feet together.

Seventh Set.

16. First, back to back, charge up and down the hall alternately, twice each, alternately right feet at same time, left same.

17. First, face to face, charge same as No. 16.

18. First, back to back; second, right face; third, step about two feet apart, raise outside arms and inside arms alternately and simultaneously, change on five.

SECOND SERIES.—*First Set.*

19. First, left face; second, turn face to face; third, spring apart, placing right feet pointing toward each other, left back at right angles with right, right hands grasping rings, charge with right feet to right side of partner, stopping suddenly at horizontal plane when coming to position.

20. Same, using right for left, and left for right.

21. Same, holding rings in both hands, and charging right and left alternately, right foot to left side of partner, left to right.

Second Set.

22. First, approach; second, turn back to back; third, place

left feet together ; fourth, step out with right, touch shoulders, arms horizontal.

23. Same, using right for left, and left for right.

Third Set.

24. First, face to face ; second, left face, swing up outside and inside arms alternately, turn face and body each time.

25. First, back to back, swing over outside and inside arms alternately, twice each, simultaneously three times.

26. First, turn face to face with outside arms ; second, back to back with outside arms ; same with inside arms, etc.

Fourth Set.

27. First, left face ; second, left feet together ; third, swing hands over head and step forward with right foot, bend and straighten right knees.

28. Same movement with right feet together.

Fifth Set.

29. First, face to face, step alternately right feet diagonally forward to left of partner, and left feet to right.

QUARTETTES.

Given in another place.

CLUB EXERCISES.

1. Raise right club from side, to horizontal in front once, left once, both twice.
2. Same order of movements from horizontal in front to perpendicular.
3. Same, from sides to perpendicular.
4. Same, from sides to horizontal at sides.
5. Same, from horizontal at sides to perpendicular.

6. Same, from sides sideways to perpendicular.
7. Clubs horizontal in front, turn right club over on to arm once, left once, both twice.
8. Same movement, clubs horizontal at sides.
9. Arms horizontal in front, clubs horizontal at right angles with arms, large ends out, turn large ends in, right once, left once, both twice.
10. Same movement, with arms horizontal at sides.
11. Bring the clubs to the shoulders in front, large ends up, reverse, carry them over back of shoulders, again front, etc.

MUTUAL HELP EXERCISES.

Given in another place.

III.

S H O R T H A N D .

Remarks—Free Gymnastics—Wands—Dumb Bells—Anvil Chorus—
Rings.

IN teaching my Normal classes, where there is much mental as well as physical work, both for pupils and teacher, experience has led me to invent and adopt the following Shorthand, which I have found of great importance and convenience. It saves much trouble, is interesting to the pupil, is easily learned and readily retained. Herein is the whole system in a nutshell, and I feel assured that every person who studies Gymnastics will find it useful.

FREE GYMNASTICS.

FIRST SERIES.

	<i>No. of Strains.</i>		<i>No. of Strains.</i>
1. Hands	4	6. Clubs.....	1
2. Feet.....	6	7. Twisted thrusts.....	2
3. Body	4	8. Touching floor.....	1
4. Head	4	9. Steps with clapping hands...	1
5. 17 Dumb Bells.....	1	10. Swaying, swinging arms....	2

SECOND SERIES.

1. Hand movements, down and up	4	7. Open hands	2
2. Hand movements, at sides....	4	8. Mowing movement.....	1
3. Kicks.....	4	9. Elbows back	1
4. Raising arms	4	10. Sawing movement	2
5. Swinging back arms.....	1	11. Warming hands	1
6. Raising shoulders	2	12. Charges and swaying.....	4

THIRD SERIES.

	<i>No. of Strains.</i>		<i>No. of Strains.</i>
1. Attitudes and percussion.....	8	7. Thrusting from arm-pits.....	2
2. Clasped thrusts.....	1	8. Thrusting from shoulders...	2
3. Twisting hands.....	2	9. Combination.....	3
4. Palm slide.....	1	10. No. 1 Clubs.....	2
5. Rolling shoulders forward....	2	11. Mast movement.....	1
6. Rolling shoulders backward..	2	12. Attitudes.....	4

WANDS.

<i>First Set.</i>		<i>Fifth Set.</i>	
	<i>No. of Counts.</i>		<i>No. of Counts.</i>
Signals.....	4	Short steps.....	24
Up to chin.....	4	Resting and hopping.....	8
Down to chin.....	4		
Down to floor.....	4		
Back of neck.....	4	Rotary.....	24
Forward and back of neck.....	8		
Right and left hand out 2, back 6.	8		
Forward and back.....	8	Long side steps.....	24
Sidewise.....	8		
<i>Second Set.</i>		<i>Sixth Set.</i>	
Diagonal charges, right and left.	16	Rotary.....	24
Diagonal swaying, right and left.....	16		
Thrust to chin.....	8		
Shoulder arms.....	8	Seventh Set.	
Ready for charges.....	8	Long side steps.....	24
<i>Third Set.</i>		<i>Eighth Set.</i>	
Charges.....	32	Turning in front.....	4
		Turning in back.....	4
<i>Fourth Set.</i>		<i>Ninth Set.</i>	
Turning over head.....	4	Diagonal charges, wand oblique.	4
Indian canoe.....	12	Diagonal charges, wand over head	4
<i>Tenth Set.</i>			
		Inverted thrusts.....	4
		Diagonal charges, wand oblique.	4
		Inverted thrusts.....	4
		Diagonal charges, thrusts over head	4

DUMB BELLS.

FIRST SERIES.

<i>First Set.</i>	<i>No. of Counts.</i>	<i>No. of Counts.</i>
1. Bells at side. Attitude, diagonally forward, right.....	8	titude, diagonally forward, right, left bell extended
2. Forearms in front. Attitude, diagonally forward, left.....	8	10. Right arm perpendicular, left horizontal. Attitude, diagonally forward left, right bell extended.....
3. Arms extended at side. Attitude, diagonally back, right ..	8	11. Left arm perpendicular, right horizontal. Attitude, diagonally back, right, both bells extended
4. Arms extended over head. Attitude, diagonally back, left. 8		12. Bells half way. Attitude, diagonally back, left, both bells extended
<i>Second Set.</i>		<i>Fourth Set.</i>
5. Thrusts all round, twist to right.....	8	13. Single thrusts, twist to right. 8
6. Thrusts all round, twist to left.....	8	14. Alternate and simultaneous thrusts, twist to left.....
7. Bells to the arm-pits, singly, alternately, and simultaneously.....	8	15. Forward thrusts, long side charge to right.....
8. Bells from shoulders. Attitude, on toes	8	16. Swaying bells, long side charge to left.....
<i>Third Set.</i>		17. Wing.. 8. 18. Waking up.. 8
9. Arms horizontal in front. At-		

SECOND SERIES.

<i>First Set.</i>		<i>Third Set.</i>
1. First charge.....	8	7. Long diagonals..... 8
2. First exercise.....	8	8. Bells vertical in front..... 8
3. Second charge.....	8	
4. Second exercise.....	8	
5. Third charge.....	8	
<i>Second Set.</i>		<i>Fourth Set.</i>
6. Bells clasped.....	8	9. Floor charges..... 8
		10. Side charges..... 8
		11. Arms back from horizontal.. 8

<i>Fifth Set.</i>		<i>No. of Counts.</i>	<i>Seventh Set.</i>		<i>No. of Counts.</i>
12.	Short diagonals, forward and back	16	19.	French sword.....	24
13.	Power's exercise between.....	8			
<i>Sixth Set.</i>			<i>Eighth Set.</i>		
14.	Armful	16	20.	Stamping and stepping	24
15.	Swing bells and twist body..	8			
16.	Sitting charge	8	<i>Ninth Set</i>		
17.	Shoulders	8	21.	Twisting body, and swinging bells, or No. 42.....	16
18.	Front floor charge.....	8			
			<i>Tenth Set.</i>		
			22.	Anvil.....	8

ANVIL CHORUS, OR THIRD SERIES.

1.	Anvil over.....	8	8.	Striking bells.....	4
2.	Anvil under.....	8	9.	Anvil.....	4
3.	Anvil, two over and two under	4	10.	Regular anvil to right.....	4
4.	Forward diagonals	4	11.	Anvil.....	4
5.	Anvil.....	4	12.	Regular anvil to left.....	4
6.	Backward diagonals.....	4	13.	Anvil.....	4
7.	Anvil.....	4	14.	Regular anvil, alternately...	4
			15.	Anvil, charges all around.	

RINGS.

FIRST SERIES.

<i>First Set.</i>		<i>Third Set.</i>			
1.	Right hand, right foot.....	8	7.	Turn, rings down to floor, right and left side.....	4
2.	Left hand, left foot.....	8	8.	Swinging rings; alternately and simultaneously.....	4
3.	Both hands, right foot.....	8			
4.	Both hands, left foot.....	8			

<i>Second Set.</i>		<i>Fourth Set.</i>			
5.	Turn, left feet together, step out right.....	8	9.	Turn, double and single thrusts.....	16
6.	With right feet together, step out left.....	8			

<i>Fifth Set.</i>	<i>No. of Counts.</i>	<i>Seventh Set.</i>	<i>No. of Counts.</i>
10. Turn, pulling.....	8	13. Sinking.....	16
11. Resting and hopping	8		
<i>Sixth Set.</i>		<i>Eighth Set.</i>	
12. Diagonal charges.....	8	14. Side charges.....	16
<i>Ninth Set.</i>			
		15. Side arching.....	8

SECOND SERIES.

<i>Tenth Set.</i>		<i>Thirteenth Set.</i>	
16. Long steps	24	21. Temptation and Resistance..	32
<i>Eleventh Set.</i>		<i>Fourteenth Set.</i>	
17. Shoulders	16	22. Arching	16
<i>Twelfth Set.</i>		<i>Fifteenth Set.</i>	
18. Picture frame.....	8	23. Crossing feet	8
19. Toilette	8		
20. Hopping	8	<i>Sixteenth Set.</i>	
		24. Quartettes.....	8

IV.

M A R C H E S.

Regular Marches, rapid and slow—Combinations—Egyptian Pyramid—
Virginia Reel—Coquette—Auld Lang Syne, etc. etc.

THE REGULAR MARCH.—*Slow.*

March ; couples, single, zigzag, toes, heels, right heel, left toe, left heel, right toe, without bending knees, bending knees, toes outward, toes inward, arms folded, arms folded behind, hands clasped back of head ; bending sidewise, right and left, one hand over head ; pulling, pushing, stepping sidewise ; in couples, fours, eights ; wind in regular circle.

THE REGULAR MARCH.—*Rapid.*

March ; couples ; chassé ; leap short steps ; leap long steps ; skip sidewise and clap hands ; skip sidewise and clap those of partner's ; chassé ; chassé, right hand high ; chassé, left hand high ; chassé, both hands high ; leap both forward ; leap both backward ; leap one forward and one backward ; leap one forward, changing ; leap two skips to right, two to left ; skip right hands joined, encircle ; leap in fours, facing ; leap in fours, backward ; leap in eights, forward ; leap in eights, backward.

March ; single file ; zigzag ; in circle, wind up and unwind ; leap, body leaning forward, arms folded ; march in couples ; march in couples, hands touching, keeping as far apart as possible ; run the gauntlet ; skip through, march down on outside, come up in center in same, and repeat in opposite

direction ; march in couples ; chassé in couples ; march in fours and eights ; leap in fours and eights ; leap in fours and eights, either side two steps ; hands joined, turning, chassé to seats.

COMBINATION MARCH.—*Slow and Quick together.*

Choose partners ; march ; chassé ; single file ; on heels ; on toes ; right heel and left toe ; left heel and right toe, march ; march without bending knees ; march bending knees ; march, long diagonal step with right and left ; march, same, only two steps quicker ; march in couples, through center, and divide at upper end ; meet and chassé ; divide ; meet at lower end ; join hands, pull ; same, and push.

March ; join hands, fingers interlaced, push same with other hands ; leap, short and long steps ; skip ; march in couples ; first couple to right, second to left ; march in fours ; first four to right, second to left ; march in eights ; divide in same manner ; leap in singles, couples, fours, and eights ; in couples, march ; run the gauntlet ; chassé ; in couples, march round the hall ; in couples, through center, divide, meet at lower end ; chassé to seats.

SICILIAN CIRCLE MARCH.

Form couples ; then in fours, facing each other, form a ring encircling hall.

1. Four hands round, and on last of strain swing partners.
2. Ladies change, gentlemen change.
3. Right and left.
4. Ladies join hands, gentlemen same, cross hands, swing half round and back.
5. Forward and back, pass through to next couple.

Bow to every new couple, then go through the above changes until you get back to first couple ; other changes may be added at option of teacher.

EGYPTIAN PYRAMID MARCH.

Form a pyramid ; first, one person ; behind him two persons ; behind them three persons ; and so on until all are taken. All are at one end of hall in center. Right face all ; first one march off, when he gets to end of first couple they follow, and so on till all are in a single line. Then, in couples, go through with as many changes of the Regular March as the teacher chooses. Then form pyramid again at side of hall in center ; march off in same way ; use different changes. Form pyramid at lower end of hall in center ; march off in file again, using still different changes. Form pyramid at opposite side of hall in center ; march off in file again ; use different changes ; classes to seats.

THE BALANCE MARCH.

Couples ; down center, up at sides by partners separating, and when opposite each other, stand still ; mark time four beats, then all, with hands joined, leap to center and back ; forward again with hands still joined, swing partners one and a-half round and change sides ; repeat the whole again, and leave partners in original places.

First couple at end of line, chassé through center ; then rest, and march till at end ; then follow on ; divide at upper end of hall, march down and chassé to seats. Before this, however, join in fours ; then gentlemen join hands, ladies same ; cross hands, go half round and back.

All the changes of the Sicilian Circle March may be introduced in this march.

VIRGINIA REEL MARCH.

In companies of seven couples each, in lines seven feet apart, lady at the head and gentleman at the foot, each go half way through crosswise, meet and bow and return ; their

partners do the same, next join right hands and encircle ; return, partners same ; next left hand ; encircle, partners same ; next both hands ; and next go round one another, each to right and return, partners same ; then with your own partner reel once and a-half round ; leave lady to be turned by opposite gentlemen while you turn opposite lady ; reel with partner in center, and go through all in same manner ; then chassé up through center, march the gentleman round and down the outside ; lady same with her side ; meet at end, chassé up through center, followed by all ; with partner alone go back through center, running gauntlet and stop at foot ; next couple follow ; then go through same in couples.

COQUETTE MARCH.

Couples ; march down center ; first couple to right, second to left ; march up sides ; meet at lower end, change partners and chassé ; march round to same position again ; change to original partners ; chassé through center, down at side ; add other changes *ad infinitum*.

ANOTHER MARCH.

March in couples ; single file ; march so in a circle around the room, and add attitudes and exercises *ad infinitum*.

AULD LANG SYNE MARCH.

Partners ; form in circles, ladies to right of gentlemen, right hand to partner ; right and left all around. The music in this march is, of course, always "Auld Lang Syne," and those who march should sing it as long as they have breath. At first the music is very slow, indeed, and it gradually increases till it becomes as fast as possible.

ANOTHER MARCH.—*Knee Movements.*

Position erect, single. Flex leg on thigh alternately; stand still at first, then advance; do this all the time.

Second Movement.—Flex thigh or knee on abdomen, or bring knee to horizontal; then advance, alternately; same by flexing left thigh on abdomen, and right leg on thigh.

INDIAN WAR DANCE.

Couples; march through center; separate and march down on either side of hall, and when partners are opposite, halt and face each other; arms folded in front, head down, and body leaning over; on first half of strain, approach each other, leaping in this position; on last half, leap back again, leaning backward as far as possible and clapping hands over head.

Introduce heel-and-toe polka step in any of the marches.

INTRODUCTION MARCH.

Choose partners; march in couples round hall, either in a square or circle; at signal of teacher ("change") lady stands still and gentleman passes on to lady in front, to whom he introduces himself and entertains till the command ("change") comes again, when the same process is repeated till original partner is found. March with each partner once around the hall. By these movements all become acquainted.

DIAGONAL MARCH.

Single file; first position: feet at right angles, body erect, march forward with left foot in line of heel, bending knee of leg put out, other foot remaining in firm position and knee not bent; then same with right foot; march same way backward.

BASKET MARCH.

Form two squares round hall, ladies inside, gentlemen outside ; hands joined all ; gentlemen sweep hands over ladies heads, and lock like a basket ; then heads forward, sides forward, all forward ; skip, leap, etc. ; then swing partners to places.

DIAGONAL PLATOON MARCH.

Class march in two files on either side of room, halting at the head of the room and marking time ; No. 1 of file one marches diagonally across the space between lines, crossing to opposite corner ; when in middle of space, No. 1 of file two does the same, and so on until all have come down ; all are marching meanwhile, or marking time with feet. This may be done with twos, fours, eights, sixteens, etc.

MAINSpring MARCH ; OR, WINDING IN A CIRCLE.

Single file ; either with or without apparatus (if with Wand it should be on right side, shoulder arms) ; wind up like a mainspring, by leader going into a circle and keeping near to outside ring all the time ; then unwind. All that each person has to do is to keep two feet from the person in front, and follow on, avoiding contact with any.

LANCIERS' GRAND RIGHT AND LEFT MARCH.

Choose partners ; march, forming circle round hall in single file ; ladies to right of gentlemen, right hand to partner, right and left all around, to music of the Lanciers'.

WHEEL MARCH.

Couples ; couples march through center ; first couple to right, second to left, join in fours at other end of hall ; march down sides ; then join in eights ; when thus joined, the

upper end of hall is reached ; in a body march round in circle ; those on other edge with long steps, inner very short ; after going round once, outer line drop off and march round, away from the body ; afterward, next line, following on and going on inside of first line ; continue so till body is broken up, each forward line marching a little slower, and when all have come to sides again, join arms and form another circle in same way ; do this at either end, and either side of hall.

RING MARCH.

Join hands, with rings, in one circle, if a small number ; if large, in two, three, or four circles, one outside the other. The circles will move in opposite directions. At the command of the teacher march, reverse ; chassé, reverse ; run, reverse ; march, hop on right foot, reverse ; hop on left ; hop on both toes, reverse ; stand still ; stamp alternately left and right feet, keeping time to music, and close in evenly to the center ; immediately stamp, and move evenly together backward, until again extended in circles ; raise rings as before ; close in to center, hopping on right foot, back on left ; hop to center with alternate feet, and back on both ; march.

Many of the changes in the Regular March may be here introduced.

SINGLE WAND MARCH.

Wand on right shoulder, under arms, back of neck, thrusting up, charge down in front and thrust out in front, down on left shoulder, over the head, hands far apart, back on every beat, same as exercise ; hold back stiff, and march. Wind in circle, wand shoulder arms.

DOUBLE WAND MARCH.

Couples, one before the other ; join by hands hold of wands, which rest on shoulder ; thrust up two each, alter-

nately two, simultaneously two. Then from shoulder at side ; the same to horizontal ; then from perpendicular over head ; forward thrusts the same ; then from down at side, raise to perpendicular in same manner ; wand crossed over head, leap through center ; wand together over head, leap through, side by side.

V.

PERCUSSION.

Remarks—Mutual Helps—Couplets—Triplets, etc.

If not the best, it should be valued among the best of exercises. It is especially of value to the afflicted, but sure to benefit all. I strongly recommend it. It is well to conclude each lesson with percussion, as it removes all soreness and lameness of muscles, and imparts a healthful glow to the whole system. It is often the case that the blood becomes morbid and settled in certain parts; percussion will bring it to the surface. It strengthens, rounds, and hardens the muscles and keeps them in excellent condition. Beside the exercises which I shall here give, the whole body should be percussed, especially the stomach, lungs, liver, and small of the back. The spine of nervous persons should receive very much percussion.

It is told of a certain doctor in England who advertised to cure dyspepsia and all its attendant evils, that he used to take his patients through a long labyrinth, up and down stairs, through intricate mazes, till he came to a small room, where he made the patient take oath upon the Book, that he would never divulge his secret, and then, after extracting a large fee, he would knead the bowels and percuss them. He had great success and became wealthy.

MUTUAL HELP.

COUPLETS.

1. Percuss shoulders.
2. Percuss small of back.

3. Percuss either side, one at a time.
4. Percuss chest.
5. Arms carried down from horizontal.
6. Arms carried up horizontal.
7. Draw hands up to arm-pits.
8. Draw hands down from over head.
9. Percuss right arm.
10. Percuss left arm.
11. Percuss low in small of back.
12. Percuss low on sides, both together; then hold on and shake sides.
13. Right arm out at side, draw in to chest.
14. Left arm out at side, draw in to chest.
15. Body stiff, lower 45 degrees.
16. Body stiff, lower 45 degrees right sidewise.
17. Body stiff, lower 45 degrees left sidewise.
18. Up from horizontal to resist.
19. Out from horizontal to resist.
20. Fall, body perfectly stiff, partner catches head.

TRIPLETS.—*First Series.*

1. Middle person steps forward, arms by side, draw to arm-pit, while right and left resist.
2. Middle steps back, arms extended forward, draw to chest and straighten.
3. Middle forward, arms up, draw to shoulders and straighten.
4. Middle forward, arms horizontal by side, bend forearm with elbow drawn back.
5. Middle forward, arms forward, sweep in horizontal plane.
6. Right and left should make long and decided charges and positions, sinking very low; front foot very near middle's back, far back, arms straight.

Second Series.

1. Middle forward, arms clasped back of neck, draw elbows back.
2. Middle forward, arms up right and left, step by side of middle, arms carried to horizontal in front.
3. Middle forward, arms horizontal at side, right and left clasp hands back of middle's neck; middle falls back, sustained by his neck only.
4. Middle forward, arms horizontal at side, right and left seize hands and wrist of middle; middle arches body forward and returns.
5. Middle forward, arms horizontal at side, right and left seize hands and arm-pits; middle sits low; right and left resist, change hands to top of shoulders, when middle rises.

Third Series.

1. Middle forward, arms horizontal at side, bends hands to shoulders with elbows down.
2. Middle forward, arms horizontal in front, right and left at side, draw hands to chest, elbows down.
3. Middle forward, body bent low in front, right and left percuss all over back.
4. Middle forward, hands clasped on back of neck, right and left seize elbows, turn head right and left sides.
5. Middle backward, arms horizontal in front, right and left seize and carry arms to perpendicular in front.

V I.

MISCELLANEOUS EXERCISES.

Exercises on Bean Bags—On Rings—For Strengthening the Back—For Warming the Hands—Changes and Hints—Double Free Gymnastics, etc. etc.

BEAN BAGS AGAIN.

THESE bags are made as stated on page 82. The throwing and catching them in certain ways, which requires skill and presence of mind, affords not only a good exercise of the muscles of the arms and upper half of body, but cultivates a quickness of eye and coolness of nerve. These exercises will always be popular in the gymnasium, and should be variously used. The bag should be occasionally emptied of its beans and washed. Never let the bag drop on the floor ; and always throw very quickly, without retaining hold a moment. If a bag should drop, however, do not stop to pick it up till the game is over. Any one dropping a bag is ruled out of the game till all but three bags are down.

FIRST EXERCISE.

Stand in two rows, lengthwise the hall, facing one another, about six feet apart ; let No. 1 on first row throw one bag to No. 1 on second row, who throws to No. 2 on first row, who throws to No. 2 on second row, and so on till all have caught them immediately back.

This may be varied by taking any number of bean bags and passing in same manner, one at a time. As soon as one

is thrown, be ready to receive the next. Again, have two sets of rows, and, with the same exercises, see which will come out first.

SECOND EXERCISE.

Stand in rows as before, only facing end of hall ; the head one in each line, at the given signal, passes the bag over his head back ; the other takes it and immediately passes it on to the next, till it gets to the end of the row ; the teacher declaring who is victor, or the person at the end of the line, when it reaches the end first, to hold up the bag, which is the signal of victory. All about face, and throw back in same manner.

Vary this exercise by passing a number of bags in same manner, one at a time and immediately following each other. The bags rest in chairs before the leaders and are equally divided.

THIRD EXERCISE.

Chairs or benches placed on either side of the room lengthwise ; two popular persons, known to most of all present, sit at either end of each line of chairs ; then choose sides, till all in the hall are chosen ; take seats as chosen, along in the line ; let the bags be equally divided and placed in chairs, close to the leaders ; at the signal of teacher pass one bag at a time to next person, and keep on passing till all get down to the end, when they are started back in the same manner. The leader who gets the last bag first holds it up in triumph as the signal of victory.

FOURTH EXERCISE.

Stand in threes ; keep three bags going to the right ; catch with left, throw with right.

Any number may perform the above in same manner, using

one bag for each person. Keep all the bags going as rapidly as possible.

The Third Exercise especially cultivates coolness of nerve and presence of mind, and yet is very exciting and interesting, and always popular. Those with cool and steady nerves, and those who are very nervous may be easily detected.

THE RINGS AGAIN.

QUARTETTES.

1. First count, join hands with neighboring couple by presenting hand holding ring; second, outside couple pass under the raised ring of the other couple; and on third count, position, rings on shoulders; then thrust all hands up through strain, singly, alternately, simultaneously.

2. Stamp right foot, then left, charge right opposite to nose; sink rest of strain, hands arching over head; same other foot.

3. Throw up end hands once, then side once, then both together twice; then alternately, then simultaneously.

4. Charge ends, charge sides, charge in front of nose, either foot; do this twice; when you charge ends, throw end hands up straight; when side, side hands up; when in front, all up together.

Repeat the whole.

EXERCISES FOR STRENGTHENING THE BACK.

1. Stand perfectly erect, arms folded; a person behind puts his hands on back of head of the first and lets him down four times and back slowly; change.

2. The same, only let down once while counting four, or half a strain of music; other half, back very slowly, indeed; change.

3. Let down right side the same.
4. Let down left side the same.
5. Stand as in No. 1 ; a person behind slaps front person's back once ; slaps his hands ; then allows him to fall back, keeping perfectly stiff ; then, with clasped hands, he catches him in back of neck, lets him down nearly to floor and raises him to position again.

VARIOUS EXERCISES.

LAUGHABLE.

At one end of the hall place two clubs on the floor, about fifteen or twenty feet apart ; at the other end of the hall, opposite to each club, stands a person blindfolded. The teacher counts one, two, three, at which signal each one turns round rapidly three times, and then, immediately goes for his club, blindfolded, and returns it to the position where he stood at the start.

RUNNING AFTER CLUBS.

At one end of hall, place six clubs in two rows of three each, about fifteen feet apart ; in the center, and back of these, place one club ; choose sides ; the first two chosen, at the signal of teacher, run as fast as possible for the first clubs in their rows, and run back and place them where they stood ; then away hastily after the next in the row, bringing it and placing it with the other ; then for the next, in the same manner ; then both scramble for the last. Remember and be sure to leave each club standing. Next two try the same.

WARMING HANDS.—*Music, Polka Time.*

Couples facing one another, two feet apart ; "one," slap upper part of limbs ; "and," slap hands in front ; "two," slap right hands ; "and," slap hands together ; "three," slap

left hands; "and," slap hands together; "four," slap both partner's hands at once. Keep repeating, keeping time to music.

"Bean Porridge" may be performed in the same manner.

CHANGES AND HINTS.

On the floor in two rows; one row performs one set of Bells, or any of the exercises in any series, while the other row looks on and criticises. Each one criticises the person opposite to him. Then the row that criticised, perform the same set, while they are criticised.

All on the floor in any number of rows, with Bells, for instance; first row do Exercise No. 1; second, No. 2; and so on, till back to first row again, who do the next exercise in turn, till the whole series is performed. An excellent method for memorizing the order of any of the exercises.

Whole class on the floor in a circle, arm's length apart; commence anywhere, one person does No. 1 of any series of exercises, the next No. 2, and so on, clear round the class, till all the exercises have been performed.

As a change, let each one in same manner repeat the Short-hand order of any of the exercises.

Any one who fails in either of the above exercises is to be seated; continue till all are seated but one.

AMUSEMENT.

Form trios of ladies and gentlemen separately; two persons make the "arm chair," by crossing hands, and carry the third one once around the hall; alternate, so that each will have a ride.

Let one gentleman be carried by three others, one of whom clasps his hands around the head; the other two take each one foot; the person carried folds his arms and keeps back, legs and the whole body perfectly stiff; alternate, so that all

will be carried. Let four persons carry one in same manner, one for each foot, one for each arm.

VARIETY.

All on floor in rows, each line numbered, and perform different exercises.

Divide class in three parts, one part performs first series of Free Gymnastics; second part, second series; third part, third series; chorus, all perform together.

Wands and Dumb Bells may be performed both together in same manner, by same music.

Choose sides; one from each side performs any exercise; vote the victor each time; keep on so till but one victor is left, who takes the prize.

DOUBLE FREE GYMNASTICS.

Stand face to face, right hand clasping left of partner; arms bent up from elbows. In these exercises, call the hands and feet next the platform right hand and right foot.

1. Down right two, left two, alternate two, simultaneous two; repeat out at side, above and forward.
2. Right down one, left one, drum beat one, simultaneous one; repeat out at sides, above, and forward.
3. Right hand raise up, and left remain down; charge right foot, then left, *vice versa* on other side.
4. Step right foot back two, left two, alternate two, simultaneous two.
5. Charge as in No. 3, only raise left hand in charging to right, and *vice versa*.
6. Each step sidewise with right foot, left arm extended, then the reverse.
7. Engine motion.
8. Both hands over head, charge outside, then inside, feet toward platform; then same in other direction.

VII.

MUSIC.

Music for the various Exercises—Polkas, Schottisches, Waltzes. Quick-steps, Marches, etc. etc.

It is said that “music hath its charms.” It certainly has in Gymnastics, and in the Dio Lewis system it is an indispensable aid. It gives greater impetus; adds amusement and interest, especially to invalids, and recreation to all. Exercise without music is both dull and stupid. The best music for this system is produced from the piano; let the piano, the musician, and the selections always be the best, and you can not fail to have success in this respect? Get the best music at any cost; never consent to teach with poor. Select music which is distinctly marked, and which may be easily understood. It need not be difficult; simple music is better. In playing, the accented note is touched with much force, to accord with and mark the leading motion of the exercise.

For Free Gymnastics, polka and schottische time is best. Some marches are also good.

For Dumb Bells, marches and waltzes.

For Wands, marches.

For Rings, waltzes.

For Marching, slow and quick marches and galops.

For Bean Bags, marches and waltzes.

For Percussion, any thing rapid.

The following list will contain the best music for gymnastics.

GENERAL MUSIC.

Last Smile,	Hail Columbia,	Marching Along,
Music in the Air,	Prairie Flower,	Drinking Song in Lu-
Spanish Retreat Quick-	Faust,	cretia Borgia,
step,	Brightest Eyes Galop	Somnambula,
Agnes Sorelle Quadrille,	(quick march),	Ivanhoe,
Gen. Hooker's March,	Storm Galopade,	Bonnie Doon,
Soldier's Chorus,	Lanciers,	McDonald Reel,
Mar-de Gras Quadrille,	Caledonia and Colum-	Kingdom Coming,
Haste to the Wedding,	bian Quadrilles,	Perfect Cure,
Garryowen,	Star Spangled Banner,	Hoppity Rickity,
The Girl I left behind	Red, White, and Blue,	Forty Thieves,
me,	Snatch Fleeting Pleas-	Flick Flock,
Mrs. McCloid's Reel,	ures,	Gloriosa,
Fisher's Hornpipe,	O dear, what can the	Tear of Gratitude,
Yankee Doodle,	matter be,	Bal Klang,
Marsailles,	Tramp, Tramp Galop,	Downfall of Paris.

I would mention as the best books containing Gymnastic music, the *Welcome Guest*, *Circle of Brilliants*, *Home Circle*, vol. I.

POLKAS, SCHOTTISCHES, QUICKSTEPS, ETC., FOR FREE GYMNASTICS,
BAGS, AND PERCUSSION.

Polkas.

Brigand,	Syracuse,	Rival,
Banjo,	Baden Baden,	Bobolink,
Banquet,	Bohemian,	Sultan's.

Schottisches.

National,	Rochester,	Rosalie,
Crystal,	Rainbow.	

Quicksteps.

Light Guard,	Old Zack,	Soldier's Joy,
Hornpipe,	May Queen,	Elizabeth,
Money Musk,	Bunker Hill,	Woodup,
Ocean,	Storm March Galop,	Webster's,
Herculean.		

WALTZES FOR RINGS, BELLS, AND WANDS.

Mabel,	Henrietta,	Hungarian,
Aurora,	Merry Sleigh Ride,	Giraffe,
Amelia,	Il Bachio,	Katy Did,
Ocean Telegraph,	Affection,	Laughing,
Fairy,	Milwaukee,	Blossom,
Silver Bell,	Copenhagen,	Grasshopper,
Empress,	German,	Grand,
Merry Sleigh Bells.		

MARCHES FOR BELLS, WANDS, MARCHES, ETC.

Wedding March,	Congress,	Lucia,
Webster's Funeral,	Lincoln's Funeral,	Norma,
Fest,	Grant's,	Sultan's Band
Signal,	Polish Liberty,	Grand Russian,
Bonnie Blue Flag,	Highland,	Fredonia.

VIII.

AN ADDRESS TO TEACHERS.

Advice—Physiology, Anatomy, Hygiene—Cultivation of Good Habits and Manners—The Hall, Piano, Musician, Receptions, etc. etc.

EVERY teacher has his or her own peculiar method of teaching ; from this I would not wish to deter any. The great number of letters I have received asking advice, and the long and varied experience in the system here published, are the excuses I offer for saying much to teachers. The Normal pupils whom I prepare every summer will accept this as my usual annual address to them.

The first requisite for a successful teacher in any particular branch is to thoroughly master that which he would teach. In some studies one can cheat a little or make some preparation just before going to class ; not so in Gymnastics, for you must teach practically. Unless you are a good gymnast, you can not gain the respect of your pupils, nor teach properly. You must not only be a graceful performer, but must have sufficient knowledge in the theory of Physical Culture, to be ready to give directions at all times.

From the first, so thoroughly master the “order” that you feel perfectly sure of all the exercises, so that failure would be impossible ; and get sufficient practice to enable you to perform each and every exercise with ease and in a graceful manner. Secondly, it becomes the duty of every teacher in this important branch of education to acquaint himself or herself with all possible knowledge pertaining to Physiology,

Anatomy, Hygiene, both of body and mind, the general laws of health, and the proper ways of living. You will most certainly be often questioned concerning these things, and if you do not know how to give ready answers, you will not only become often embarrassed, but you can not teach in an efficient and successful manner.

Keep yourself in "condition;" that is, live as becomes an exemplar of health. Be temperate in all things, and let your moderation be known to all men. Combine with these, the accomplished lady or gentleman. Such should be the aim of all who would teach.

The teacher should avoid affectation, pompousness, coldness and stiffness above all things, and cultivate kindheartedness, grace, and courtesy. Be natural; be patient, be mild—the mild power wins wonderfully; be humble, social, cheerful, agreeable, gentle; at the same time, be dignified. Gentlemanly and lady-like deportment and a good address, together with a good heart, are of the greatest importance in a class. Without these failure is pretty sure to follow; with them, even though there is much else lacking, failure is impossible and success is certain.

Courtesy has a wonderful power and charm. Endeavor, at all times to maintain a courteous bearing toward all, and you will surely be respected by all. Courtesy does not consist in being very civil to your favorites, or to those who are blessed with good looks, a graceful bearing, the cultured and refined only, but more especially those who are not blessed with these eminent qualities. See that they are not neglected; show them all the favor you can; put them forward and see that every thing is done for their enjoyment. None will understand me to mean by this that culture and refinement is not deserving of respect, and that rudeness is to be tolerated; very far from it. The one is everywhere and at all times eminently deserving of favor and respect; the other as much to be shunned and avoided. Many there are, who have not

been blessed with privileges and circumstances to favor the things of which I here speak; all can not shine, some will be modest and humble. I mean that these should not be neglected, as they are very apt to be. They need especial help and favor; the others will get it naturally.

The effect of personal influence is wonderful, and nowhere can it be practiced to better advantage than in the social gymnastic class, with a company of ladies and gentlemen. Address, manners, politeness, and other qualities of which I have spoken, are very important points to cultivate in the class as well as in the teacher. If the teacher is proficient in this respect, his or her influence will be greatly felt in the quick promotion of the class, for such qualities are wonderfully contagious. Allow no rudeness of any kind, and let the class frown down every thing that pertains to it.

Endeavor at all times to be perfectly cool and gentle. If you get out of patience, angered, excited, discouraged, or in a hurry, your class will do likewise, become discouraged, wearied, and will soon lose their interest.

Show no annoyance at the most awkward or ungraceful movement or blunder; some are born to be graceful, some can not become so; remember *your* blunders when *you* commenced.

Do not hasten to do too much, to get through all the exercises at one course; four courses or six months time is none too long to go over the whole system, and if you are one of a "Normal Class" make it your business to practice daily. Do not think your class will get out of patience with you, if several exercises in every series are not shown them every time you come together; they will be much better satisfied with you and what you do for them, if you endeavor to have them each time thoroughly understand and master what you show. *Festina lente.* Policy in some things is just; for instance, it is proper that we should do all in our power to influence people kindly in our favor. In all kinds of teaching

it becomes necessary to consult policy and pocket. The teaching of gymnastics by public classes pays the best, though there is more risk, more necessary expense, and more difficulties in getting the people together for such purpose. But do not be deterred by this; you must meet with difficulties in whatever you undertake. Difficulties often make the man or woman.

When you enter a place for the purpose of teaching gymnastics, the first best thing to be done is to get favorably introduced. To do this, get, if possible, letters of introduction to two or three of the best known and influential citizens of the community—ministers, doctors, lawyers, or others. If you have no letters, introduce yourself, stating your object, of which you have no cause for shame or timidity, for yours is a noble mission. Show your diploma, if you have one—if you have not, you ought not to teach—it will be a good letter of introduction. If agreeable to them, show a few exercises, selecting a few of the more striking attitudes; endeavor to get them favorably impressed toward you and your cause, so that they will speak a good word for both. Get their families interested in your behalf; they will spread the news for you. Announce that at such a time, in such a place, you expect to give a select exhibition. Have several hundred complimentary tickets printed, which you will have distributed among those persons whom you would like to have come, and who would be likely to patronize you. Supply these new friends with tickets for themselves and their friends. From the directory, or by inquiry, learn all the resident notable persons, to whom send tickets; find out a few young persons who go much into society, and are popular and well acquainted; give each of these a quantity of tickets to distribute among their friends; or get from them the names of those who would be likely to attend, and send them tickets through the postoffice. Refined and influential persons are mostly interested; coarse people seldom trouble themselves with classical gymnastics. Keep your classes select as possible.

In some places, judicious advertising may assist you, but if you can possibly get along without it, do so; it seldom does good and may do harm. If you take the means I have advised, it will become generally known among those who would be most likely to help you. If you deem it best to advertise, try and get all the editors to become members of your class, and thus exchange with them. You will find this perhaps a good plan; for, by this means, they may occasionally give you a "puff."

Give your exhibition; announce when you will begin, what you intend to do—length of course, price of tickets, which then should be ready. If you can say something of the merits and claims of the system, and Physical Culture in general, it will be well. If it be possible, appoint a committee of three ladies and three gentlemen who will take the whole matter into their own hands; who will sell the tickets, secure the hall, musician, piano, etc., thus relieving you of much trouble and keeping out the rabble.

To form a class, people, hall, piano, and musician are all necessary; get the best of all these. In regard to securing the first, I have already said sufficient.

A Hall.—Concerning this you are likely to be imposed upon; hall owners are not apt to be the most amiable or kindhearted people in the world, and generally demand exorbitant prices. They will take all they can get, and take little if they can't get more. You are not to have a "minstrel troupe," nor a "theater," nor a "ballet troupe." You are to have a school, and consequently, ought not to be charged more than one-fifth or one-sixth as much as the others. Besides, these others are transient, generally using a hall one evening only, while you wish to make a permanent engagement, occupying it twice a week.

For instance: a hall that rents for thirty dollars a night, ought to be secured for your purpose for five dollars a night.

A hall that rents for ten dollars a night, should be rented to you for two dollars. Do not rent a hall for "so much a night," but by the month, or, for the course of twelve lessons; two dollars and fifty cents per night is a very fair rate for almost any good hall; you can very often secure one for much less money.

A Piano.—Get one as good as possible, with a loud and ringing tone. A good piano will rent for twenty to thirty dollars per quarter, sometimes less, varying in price according to the peculiarities of the place in which you teach. If you can, rent it at first for half a quarter (one course occupying this time, six weeks), with the privilege of keeping it longer if you wish to do so.

A Musician.—Get the best at any price. More depends on good music than upon any thing else; it is more than half to most students. Good music will incite much interest and keep the class together, while poor music will drive many away, no matter how good the teacher. You will be lucky, if you secure a musician for one or two dollars per night; some demand much more, some will play for less.

Two lessons per week are much the best; more than two will tire many; less, will induce a loss of interest. One hour and a half is sufficiently long for each lesson. Have long periods for resting; during which time, cultivate, promote, and encourage the social element among all, remembering that the chief object generally is the meeting together of ladies and gentleman for a social and pleasant pastime. During these periods of rest, often introduce games elsewhere spoken of in this department.

Five dollars per course, for each person, may generally be considered the best price for tickets. In some places you may be obliged to charge less. Sometimes it may be best to say to your committee something like this: "Say to those

whose names you solicit, if the class numbers thirty, the tickets will be \$5 each; if forty, \$4 each; if fifty, \$3 each." This will often add numbers. Or, say to your committee, "If you choose to secure hall, piano, and musician, pay all expenses, assume all responsibility, and pay me ten or fifteen dollars per night, I will do the teaching."

In whatever place you go, seek first to get all the scholars you can; they are generally available and make a salary sure. Besides, they give you influence, which will help very much toward your public class, and will take but little time, leaving you ample for outside work. It is very difficult sometimes to know what to charge schools. The only rule I can offer is, "Get all you can." A friend and classmate writes me: "I have secured for next year three schools, daily, at three dollars each, making nine dollars per day, and I expect to make more than this rate by my evening classes and other teaching." A fair price for schools may be: Per week, one lesson, \$3; two lessons, \$5; three lessons, \$6; and so on at this rate. My custom has ever been to do my whole duty faithfully; to do the very best under all circumstances, and demand good pay. Very often, according to our demand for services are they appreciated. *Don't work for "nothing!"* You will find plenty who are selfish enough to wish and to expect that you will, especially if you are a woman. Have nothing to do with such at any price. "The laborer is always worthy of his hire," and your cause is eminently worthy.

It might perhaps be well to advertise to teach invalids or children in private families; for which I would charge the same as for schools, as it takes the same amount of time. Remember you are engaged in a cause which gives you the right to strain every nerve, and to do all in your power for good. Be careful, however, not to overwork, and thus, by defeating the whole object of your mission, prove a bad example to the cause.

You will be much questioned regarding dress; in another place I will give a circular, from which you can give such directions or suggestions as you may deem necessary. Remember that, whether you are a lady or a gentleman, your dress will be taken as a pattern or sample for most of your classes. It will become you, therefore, to dress tastefully and well; as plainly and neatly, but as richly as you can possibly afford. The ladies' or gentleman's gymnastic costume is becoming to almost any person.

I do not deem it a good plan, as a general thing, to allow spectators, except now and then for some members of the class who may bring with them one or two friends. A much better plan is the

Monthly Reception.—The teacher will then issue tickets (*gratis*, always), sending as many as he or she likes, and giving to each member of the class as many as may be desired for their friends. This will keep the reception much more select, and will be much better appreciated, saving you besides much trouble. It will be admissible to pattern such occasions something after the style of an exhibition.

There is great danger of the teacher exercising too much; he should be careful about this. He can accomplish much more by criticism, and it is difficult to exercise and criticise at the same time. The teacher should be able to do every exercise perfectly, but should keep this acquirement as a reserved force. It would be well if he could engage an assistant, or some one whom he could keep ahead of the class to lead while he gave directions. Sometimes there is danger of the teacher becoming lazy and negligent; because there are so few ahead in the class, it is deemed a sufficient excuse for becoming very slack and inefficient in his or her own exercises—especially is this the case when a teacher does not have practice in classes. Do not shame yourself and the

cause by such a course. Daily practice is a duty to yourself and others, whether you teach or not. Strive to improve every time you practice, whether in public or in private. There is always room for improvement in Gymnastics ; hence one of its greatest charms—it always interests the mind.

Indulge competition ; choose sides ; have as great a variety as possible ; appeal to the judgment of the individual. Say little, and let that be said in as concise and simple a manner as possible ; always speak to the point.

I strongly recommend every teacher to get a good knowledge of Elocution—Vocal Gymnastics. You will need it very much. Exercising and speaking at the same time is difficult and hurtful, especially if you are not acquainted with the proper mode of speaking. If you can qualify yourself to teach Vocal Culture in connection with Gymnastics, your teaching will be much more valuable, acceptable, and profitable.

Gymnastic Apparatus.—You will be expected to furnish it for the class, but they will, of course, expect to pay for it. Require that each person be supplied with a set of apparatus at the commencement of the class, and receive payment in advance, for such little things are apt to be forgotten. Black walnut is much the best material of which to make gymnastic apparatus ; is most durable and ornamental, less liable to discoloration, improves by wear, and costs but little more than inferior wood. Always charge a fair profit on any apparatus you may furnish ; for even then you will have done well if you receive the money you expended for them, without mentioning the trouble incurred.

Bells should be made of three sizes : for gentlemen, $3\frac{1}{2}$ inch lobes ; for ladies, 3 inch lobes ; for children, $2\frac{1}{2}$ inch lobes. The handles should be in length what the lobes are in diameter. If your class consists of gentlemen only, get

gentlemen's sizes only ; if of ladies only, get lady's sizes, and so of children.

Wands for ladies should be four feet long, and three-quarters of an inch in diameter; for gentlemen, four and a half feet long and seven-eighths of an inch in diameter.

Rings, all the same size, made of three pieces of wood placed together, cross grain, five inches across on the outside, and three-quarters of an inch in diameter.

Clubs, except the Indian Club, are now obsolete ; the exercises for which are not embraced in this system, but will be found in my system of Heavy Gymnastics, in Part I.

Bean Bags are made from the best ticking, ten inches square, with a half inch seam, and filled two-thirds full of small beans,

I recommend the Dio Lewis and the Barnes Spirometers for every class.

Do not trust an inexperienced workman to make your apparatus. Many persons have condemned the whole Gymnastic exercise, in consequence of using bungling apparatus. All apparatus, either Light or Heavy, of superior styles, may be ordered through me.

It is one of the easiest things in the world to teach gymnastics. Allow your mind to run over the whole category of teaching, and you will need no reminder of the relative merits and demerits of teaching in this new profession. It is one of the best paying institutions extant, and the demand for teachers was never better, and is sure to increase. Instructors are now popular and desired in all parts of the United States, and success is almost sure to attend the earnest and persevering efforts of those well qualified to teach.

IX.

HINTS AND SUGGESTIONS TO TEACHERS AND PUPILS.

The Care of Teachers and Attention of Pupils—Elevating Influence of Gymnastics—Directions for making the Gymnastic Costume.

THIS system of Gymnastics regulates itself. All movements should be made with dash and great precision, exactly on time and steady. All stepping should be of the same length, with both feet. Always bring heels together. In all arching, bend from the hips.

In warm weather, a weariness and lassitude hangs upon us most of the time. Exercise, especially in this system, is the best remedy to drive it away and keep it at a distance ; therefore, exercise in warm weather is good. The teacher should endeavor to have his eye rest over the whole class ; discover the excellencies and faults of each member, and speak of them ; select those who are wearied, allow them to do something of interest to their minds and of rest to the body. Never get in a hurry ; there is plenty of time for every thing.

In exercising with the Rings, they should be held loosely ; should neither be pulled or pushed ; positions should always be easy, graceful, steady, and firm.

It is an easy thing to move, but difficult to learn to stand still. A wise man is steady and still ; a fool, always moving.

The class will be much better taught by taking a green and awkward person, allowing all to criticise his performance.

Choose sides and indulge competition often.

Exercise at all times in a careful, easy manner, with study, and with the assistance of the brain and judgment, ever enhances interest.

Say what you wish to say in an easy, simple, direct, and forcible manner; be concise, brief, and to the point. Say no more than necessary.

The mild power is great in Gymnastics, as in all things else.

Introduce games and dancing.

A gymnastic class should be like the militia, at all times obeying the voice of their leader. Keep the class in readiness always; lose no time, and keep up the general interest; then the time will pass quickly, profitably, and pleasantly.

Work for a prize.

As a teacher, be natural, easy, graceful, simple, and dignified. Avoid, above all things, affectation.

Ladies are as successful in teaching Gymnastics as gentlemen. This system of Physical Culture has done very much to elevate woman, mentally and physically.

In exercising, keep the mind a little in advance of the muscles; this imparts a healthful influence.

Let the class do all they can without being told.

The reason why there is so much interest in this system, is on account of the great variety, the almost constant and pleasing change, and because there always is, or should be, an aiming at perfection. The pupils should constantly be reminded to study to be a little more accurate, and to do a little better each time of practice. The interest will then ever be fresh, and the performance greatly improved. The reason the soldier always returns with interest to his few exercises in military tactics, is because he always tries to improve, and can and does improve.

In walking, keep the chin close to neck, and then, of necessity, all other parts of the body will be in proper position.

Music may be stopped by a "hist," or, better, by simply turning the head toward the musician, or raising the hand.

Have some kind of march every time you meet; it is interesting to all.

After each exercise, to sit down without additional clothing and to wait for the leader's call to the next series, is to secure a cold, lameness, and sore muscles. Every person should therefore take into the gymnasium a shawl, a cloak, or an overcoat, and while resting and chatting be wrapped up in it.

Ladies should wear two pairs of stockings; one, of woolen or a pair of leggings, to draw on whenever they don the short dress.

While the class is exercising, all the windows should be lowered at the top, and closed as soon as the teacher says "Rest." Let a person be appointed for this duty.

The more I teach Gymnastics, the more am I convinced that the less noise made the better will the exercises be performed and the more acceptably to all. I would have every thing practiced as silently as possible, omitting even the stamps. Dust will then be avoided, the teacher's orders will be heard and obeyed, the music noted and appreciated. There will be better deportment; more grace, skill, and gentleness; more interest, and better work. I endeavor now to teach every thing without noise.

As a teacher, never allow your interest to lag in the least. When you lose interest, it is time for you to give up teaching.

At all times do the best you can; never allow the least carelessness in yourself; show study in your work; show, by your every performance, that you are seeking improvement, and you will find it wonderfully contagious in the class. Let the class be ever so awkward, and unacquainted with the exercises, you should always seek to be graceful in every exercise.

The more I practice this admirable system, the more I love it. I consider it vastly superior to all other systems of Gymnastics. Its capability of improvement; its excellence, grace, gentleness; its variety and ever returning interest; its refining and elevating influence; its accompanying music, all give me a permanent love for it.

THE LADIES' GYMNASTIC COSTUME.

The following are the directions for making the Ladies' Gymnastic Costume as usually worn. The costume made thus has become the standard mode.

Essentials.—To secure the greatest freedom of motion, a loosely fitting waist and short skirt are essential.

Material.—The texture of the costume should be woolen, or the waist, sleeves, and drawers be lined with flannel.

Trimmings.—The material usually chosen for the dress, is of dark or solid color, permitting the use of bright colors for trimmings. The style to meet the taste of the wearer.

Style.—The Garibaldi waist is usually adopted, though a yoke may be preferred by some wearers.

Waist.—The waist should be made long enough under the arms to allow the arms to be stretched upward to their utmost extent; length of shoulder short; armholes large.

Belt.—The waist, at the belt, should measure four inches more than the body, to allow the free use and expansion of the respiratory organs.

Sleeve.—The sleeves should be closed at the wrists, and long enough to permit the arm to be fully raised.

Skirt.—The skirt should be made so as to reach to within ten inches of the floor.

Fullness.—Skirt usually should measure from three and one-half to four yards around the bottom.

Drawers.—The pants are made very full—not less than

three-fourths of a yard in breadth—and of the same material as the skirt; to be drawn in with an elastic band at the bottom, falling over *a la Zouave*.

Underskirt.—The underskirt is usually made of moreen, corresponding in color to the material of the dress, and should in all cases be supported from the shoulder by suspenders, or a loosely fitting underwaist, to which the drawers should also be buttoned. All the bands about the waist to be three inches larger than the form.

Hose.—Thick, heavy hose should invariably be worn.

Boots.—High Congress, laced or buttoned gaiters should be worn, well fitted, but not so tight as to compress the foot.

Supporters.—Since Nature, unabused, has provided a sufficient number of supports for the body, without depending upon artificial aids, the disuse of whalebones, or stays, is strongly recommended, and the cultivation of wasp-waists which is invariably accompanied by a displacement and contraction of the vital organs, is emphatically discountenanced.



PART III.

THE HOUSE WE LIVE IN.

- I. HEALTH.
- II. THE BODY.
- III. PHYSICAL CULTURE.
- IV. BATHING.
- V. AIR AND VENTILATION.
- VI. FOOD—EATING AND DRINKING.
- VII. SLEEP.
- VIII. FASHION.
- IX. BEAUTY.
- X. AMUSEMENTS AND EXCESSES.
- XI. MAN.
- XII. WOMAN.
- XIII. HUSBAND AND WIFE.
- XIV. PARENTS AND CHILDREN.
- XV. RELIGION.
- XVI. EDUCATION.
- XVII. MANNERS.
- XVIII. CHARACTER.
- XIX. THE PHYSICIAN AND MEDICINE.
- XX. VOICE CULTURE.
- XXI. HINTS AND RULES.

1.

HEALTH.

The Healthy Man is the Happy Man—Study and Health—Miscellaneous Health Notes—Hints and Suggestions, etc.

BEHOLD the infinite perfection of our bodies, the variety and power of their functions! Be astonished at their almost angelic capabilities of enjoyment! Who can contemplate this highest work of divine mechanism without overflowing wonder and gratitude? And was such a structure made to be abused? Shall we impair, vitiate, or break down functions perfect in themselves, laden with all the enjoyments of life? Shall we cherish rich earthly legacies, yet abuse a divine legacy which is perpetually bringing forth from its exhaustless storehouse every enjoyment, actual and possible, of life? Shall we love earthly donors the more, the greater their gifts, and not worship with our whole souls the Author of that life so infinitely above all other bestowments? Life, oh how precious! Its wanton waste, how infinitely foolish and wicked! Let others do as they list, but let my great concern be to occupy this heaven-conferred tenement, and to guard against its injury with argus vigilance. God forbid my doing or allowing the least thing to impair its efficacy, or neglecting any means of enhancing its capabilities. This, my sacred duty, my paramount obligation to God and my own soul, let me study, let me fulfill! Oh thou Bestower of this “pearl of great price,” grant or deny whatever else thou wilt, give me intellect to know, and the inflexible determination to practice

the laws and conditions of health and life—an end which may this book go forth to promote !

Health, life, is a sum of money in bank, the interest of which, economically used, will support you. But you spend foolishly and draw on the principal. This diminishes the income, and you draw the oftener and the larger drafts, until you exhaust all and become bankrupt. Every cold or rheumatic affection induced ; every instance of over-eating, over-working, and straining ; every imprudence, whatever injures health, is a draft on Life which Health cashes and charges at a thousand per cent. interest. Every abuse of health, enfeebles your powers for the remainder of your life, and hastens death !

Ill health is an interdict on happiness ; it spoils the taste for wholesome food ; it shrinks from all embracing and vivifying atmosphere ; it shudders at the touch of water ; it refuses the consolation of forgetfulness in sleep ; it annoys and torments its victim, until he grapples with it and casts it from his system, saying, “Get behind me, blue devil !” This he must do, or it will hasten him to his narrow bed in the graveyard. This he can do in ninety-nine cases out of a hundred, if he has resolution, grit, perseverance, common sense, and good advice with courage sufficient to follow it. It is his duty as well as his privilege to be healthful ; for he has no right to allow his life to be a failure ; no right to set the bad example of sickness ; no right to die before his time, and leave undone the good he might have done but for his indisposition.

But Nature, long trespassed upon and abused, at length casts down the wretch ; searches every vein ; makes a road of every nerve for the scorching feet of pain to travel upon ; pulls at every muscle ; breaks in the breast ; builds fire in the brain ; eats out the skin, and casts living coals of torment on the heart. What are hot pincers to the envenomed claws of disease ? What is it to be put into a bed of snakes and

slimy toads, and feel their cold coil or piercing fang, to the creeping of a whole body whose every nerve is a viper, every vein a viper, and every muscle a serpent; when the whole person in all its parts, coils and twists upon itself in unimaginable anguish? I tell you, there is no inquisition so horrid as that which the Doctor looks upon! Every year, in every town, die wretches scorched and sealed with agony. Milton's picture of the "Lazar House" will not be out of place here,

"wherein were laid
Numbers of all diseased ; all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac frenzy, moping melancholy,
And moon-struck maidens pining, atrophy,
Marasmus and wide wasting pestilence,
Dropsies and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans ;
Despair tended the sick, busiest from couch to couch ;
And over them triumphant Death his dart
Shook, but delayed to strike, though oft invoked
With vows, as their chief good and final hope."

Of this "monstrous crew," there is not one but called Intemperance father—intemperance in one form or another.

Ho, youth! ho, all! be entreated to consider the infinite value of health, of life ; and the proportionate importance of its preservation and augmentation. Gain whatever you may by impairing health, you become an infinite loser ; but lose what you may in its preservation and restoration, you gain more than to acquire fortunes, and even crowns and worlds! Be your aims what they may, if you would succeed, preserve first your health. To get rich, preserve your health ; to enjoy life, preserve your health ; to do good, preserve your

health ; to attain any kind of eminence or greatness, preserve your health ; to secure any or all the legitimate ends of life, physical, intellectual, or moral, preserve your health !

MISCELLANEOUS HEALTH NOTES.

It could be reasonably supposed that, to some, health seems as a looking-glass which reflects upon them their abuses, their faults and vices, their errors and debaucheries, so afraid are they to hear or read any thing that would change their course of living. How foolish that men will run on in willing ignorance, stupidly blind to all that is for their weal ! It may with propriety and truth be said that nineteen cases out of twenty, if not ninety-nine out of one hundred of the ills which annoy mankind, especially those of a chronic character, might be avoided. As a general rule, we may just as well be in the enjoyment of good health as to be groaning under disease and pain. Great effort should be made by those who care for health to preserve the nervous system in a perfectly healthy state.

More than half the misunderstandings which ripen into angry discussions, and quarrels, and war—personal and national—may be traced to the distorted impressions made upon sickly minds in unhealthy bodies. For lack of unclouded vision, they can not see the fair and beautiful proportions of truth, justice, and true piety. Sickness never fails to warp the judgment, to dim the fancy, to vitiate the taste, to impair the passions, and to make the mind the medium of faint and imperfect ideas of civilization, of culture, of politics, of life.

Recreation.—By so diversifying one's employments during the day, devoting some part to sleep, some to devotion, some to labor, some to study, and some to amusements, all of them become recreations.

Those who look on music, dancing, riding and walking, rural sports and social enjoyments as frivolities, have left un-

learned one of the great lessons of life. That recuperation of body and mind that comes from enlivening recreations is a thousand times more profitable than that which comes from inertia and dullness.

It matters little where we are, so we are in good health, and our dietetic, and other habits are correct. During three years of travel the author was exposed to epidemic diseases, pestilences, filthiness, the burning sun of South America and of Africa, in which latter place he suffered all kinds of privations, and he owes his life and general good health to temperance and abstemious habits.

Study and Health.—When the health of severe students gives way, the fact is almost always traceable to irregularity of meals, inadequate sleep, neglect of out-door and a proper amount of general exercise and suitable recreation. Let these be duly attended to, and scarcely any amount of pure thinking will act injuriously upon the system or diminish the prospects of longevity.

The right balance of the mental organs very much depends on a right condition and action of the physical system. If such a course be taken as will excite unduly the animal portion of our being, the standard of intellect is depressed.

It is an established rule among the Jesuitical students, to arise from their studies once every hour and take light exercise for five minutes. They are excellent scholars, and enjoy good health. This rule would be found beneficial for all students and persons of sedentary habits, in that it would produce mental stimuli, and perhaps prevent a multitude of evils. Even a little exercise gives great power of endurance to the mind for study.

Under a proper regimen, our enterprising young men of New England may go to New Orleans, to Liberia, or anywhere else they may choose, and stay as long as they choose, and yet enjoy good health. Nay, there is reason to believe

that a person living according to all the Creator's laws, physical and moral, could hardly receive or communicate disease of any kind.

Half a dozen Rules for good health and happiness:

1. Abstinence from all intoxicating drinks, under any and all circumstances.
2. Abstinence from the use of tobacco.
3. Eat to live, do not live to eat.
4. Avoid excesses of all kinds.
5. Wash the whole body with soap and water daily, so that the skin will be kept soft and clean and thoroughly perform its work.
6. Cast physic to the dogs.

Simple Diet and Healthy Children.—Children who grow up on plain food seldom relish compounds and condiments. Those, too, who have held their appetites in subjection to their intelligence usually come to enjoy simple food better than any other, after a little self-denial in starting. Bad dietetic habits often spoil the appetite as well as digestion. Any pleasure indulged in to excess ends in privation and pain.

Continued Health.—It was the celebrated Dr. Abernethy, I believe, who left at his death a sealed envelope said to contain the secret of his success as a physician. Upon being opened it was found to contain simply the following prescription: "To insure continued health and a ripe old age, keep the head cool, the system open, and the feet warm."

A person in perfect health feels strong, full of vigor and power; he relishes his meals; is unaffected by the wind or weather; goes through his daily duties with ease, and feels himself always cheerful, happy, and contented.

Exercise should be regular and daily; it should be pleasant

and agreeable ; it should relax the mind, for it strengthens the mind :

“ The wise for cure on exercise depend ;
God never made his work for man to mend.”

The mind can not accomplish any thing, unless the body has good health.

There is a constant change going on in the system, by which, in a certain time, all the matter composing the body shall have been given off and new matter supplied. The time for this change is generally estimated to be once in about seven years. This is probably the maximum. It is reasonable to suppose that it could not be alike in all, but varies in different persons, according to constitution, occupation, etc. We think it may more appropriately be set at from two to seven years.

Colds and Coughs.—Who, in our section of country, has not had a cold ? While we live in such a variable climate, and with incorrect habits, they will be avoided with difficulty ; but with care regarding food and drink, bathing, due attention to clothing, an adequate amount of sleep, and pure air for respiration night and day, they will be less frequent. We are apt to regard them as trivial—nothing could be worse ; they are the most prolific sources of disease, and a cold is a serious disease of itself, carrying off its thousands yearly. How many of our great men have died either from the effects of a cold, or a cold been the precursor of the disease that produced death ! We have daily warnings in the newspapers, as well as by observation, to do all in our power to avoid them.

It is a common maxim among the uneducated, to “ feed a cold and starve a fever ;” it would have been nearer the truth in this form : “ Feed a cold and *have* a fever.” Starving *both* is the best cure. We have just one remedy for a cold, and if used in time it will prove infallible. The moment it is found you have in any way exposed yourself so as to induce

cold, go to bed at once and take an immediate sweat. A cold closes the pores; but by sweating and forcing open these channels this disease-breeder must succumb and disappear. Stay in bed and fast, or, eat only a little toast, and drink an abundance of water till well.

The best cure for a cough is to stop coughing.

Fainting.—Always place the person in a recumbent position, in a cool place, where the air circulates freely, and sprinkle the face with cold water. If kept in an erect position, he will be apt to die.

Nostrums and dosing I would urgently advise all persons to let alone. If sick, learn the cause of your ailment and the remedy will be easy; but if unable to do this, then go to a good physician (always being sure to get the best) in whom confidence can be placed, and obey his directions. There is nothing so dangerous to health as self-dosing and physicing.

The copious breathing of pure air is absolutely essential to health and physical beauty. We may just as safely eat poisoned food as breathe poisoned air. Unfortunate, indeed, are those who are forced to imbibe poison daily in both these ways.

Exercise.—We can not stretch out an arm or foot, or walk, or run, or leap, without freshening the life-currents of the system, sending new flashes of electric warmth along the nerves and muscles; and scattering a cloud of those blue and black devils that buzz around the ears of poor sedentary students, stayers at home, and women imprisoned in nurseries and amid their household cares.

Girls should not go to school till six years old, and then the physical rather than intellectual cultivation should be attended to. They should be trained to do something about the house concerning the laws of health, and how to care for the sick.

A pure atmosphere, proper diet, cleanliness, and exercise are the best requisites for a healthy body and a sound mind.

Early Rising begets good health. With the head cool, the skin clean, the extremities warm, the bowels regular, and a clear conscience, a man would live for ever, almost.

Nightcaps are most unwholesome and uncleanly contrivances, and should be discarded altogether. They keep the head unnaturally warm, shut out the fresh air, and shut in those natural exhalations which should be allowed to pass off, and thus weaken the hair, and render it more liable to fall out. Ladies may keep their hair properly together during repose by wearing a net over it.

Bed Linen, we believe, should be changed daily. Where this is not convenient, the linen and bedclothes should be well aired every morning. Clothing worn at night should not be worn in the daytime.

Sensual and Spiritual Appetites.—There is no doubt that a man, while he resigns himself to the brutish guidance of sensual appetite, has no relish at all for the refined spiritual delights of a soul classified by grace and virtue. The pleasures of an angel can never be the pleasures of a hog. We contend that a man having once advanced himself to a state of superiority over the control of his inferior appetites, finds an infinitely more solid and sublime pleasure in the delights proper to his reason, than the same person had ever conveyed to him by the bare ministry of his senses.

Free Living.—Dr. George Cheyne, an eminent London physician, by free living in the early part of his life became so corpulent that his weight exceeded 448 pounds. He abandoned distilled and fermented liquors, meat, and over-eating, and lived upon vegetables, milk, and water. This course reduced his weight to 140 pounds. After a few years,

he relapsed into free living, and became as corpulent as before. Again he reduced himself by vegetables, milk, and water; did a large professional practice, wrote a number of books, and lived to the age of 72 years.

Bread and Milk.—Ephraim Pratt, who died at Shaftsbury, Mass., in 1804, at the age of 117, ate no animal food, drank no alcoholic drink, and for the last forty years of his life lived mostly on bread and milk.

Large feeding and idleness are followed by cutaneous eruptions, and other diseases. The physic of short allowance and plenty of work will soon set things to rights, and is the only remedy one needs. Stuffing and fretting, Dr. Abernethy used to tell his pupils, are the true causes from which spring all human disases.

All unnecessary cookery is an abuse—a moral and physical abuse—involving a useless waste of health, money, and time.

“*Pies, cakes, and sweetmeats,*” says Peter Parley in his “*Fire-side Education,*” “should be absolutely interdicted. These things are universally known to be poisonous to children, and those who give them are conscious that they are purchasing the momentary smile of satisfaction, at the risk of after sickness, and perhaps of incurable disease.” Saleratus is another direful poison.

Mankind must abandon flesh, condiments, narcotics, gluttony, and fermented liquors, and substitute farinaceous food, cold water, and a light diet; and mankind must learn how to eat to live, before the attainment of exalted destinies and the powers of which human nature is capable can be expected.

The Lord sends Food, and the Devil sends Cooks.—Very few have any conception of the amount of table enjoyment we

should take, if our appetites were unperverted. An unnatural appetite, and consequent disordered digestion, rob civilized life of that real luxury of the palate proffered by Nature, but bartered away for the spurious and inferior gratification of modern cookery.

Temperance and Physical Culture give intellectual health, strength, and loveliness, and great truth and power to use these blessings.

Temperance is corporeal piety; it is the preservation of divine order in the body. It is the harmony of all the members thereof, the true symmetry and right proportion of part with part, of each with all, and the worship of God with every limb of the body.

Two-thirds of the crimes, and more than half of the follies of the world are committed under the influence of intoxication. And yet men will continue to put an enemy into their mouths to steal away their brains!

A draught of alcohol, a quid of tobacco, or a cigar, will greatly increase the pulse. A single cigar, by the fever it excites, will add from fifteen to twenty beats per minute. These stimulants produce a diseased action and excitement of the heart and arteries, and thus induce a feverish motion of the pulse.

To avoid cholera live temperately, sleep in upper rooms, eat regularly, keep the body healthful, retire early, sleep well, and avoid exhaustion by mental or corporeal exertion. Cultivate hope and confidence, and avoid all depression.

“*Left off Doing.*”—Capt. Jacob Parson sailed for many years all over the globe, visiting some of the sickliest climates in the world, without becoming sick. “What did you do to prevent sickness?” said a gentleman to him. “I left off doing,” was his answer. “I ate no meat, and drank nothing stronger than water.”

Worn out Two Armies.—Dr. Robert Jackson, a distinguished physician of the British Army, says: “I have wandered a great deal about the world, and never followed a prescribed rule in any thing; my health has been tried in all ways, and by the aid of temperance and hard work, I have worn out two armies in two wars, and could probably wear out another before my period of old age arrives. I ate no animal food, drank no wine, or malt liquor, or spirits of any kind.”

Sir Isaac Newton, when solicited to use snuff or tobacco, declined, replying that he “would make no necessities for himself.”

The man who can live long under the use of tobacco and rum, can live longer without them.

The Doctor brings medicines, and medicines bring the Doctor.

The best medicine, and the best nurse in the world is one that prevents rather than cures sickness. Good nursing cures more patients than physicians. Every doctor should be a good nurse.

All attainable health is a duty; all avoidable sickness a sin.

Health is a sign of sense and virtue. Sickness sometimes the want of these.

Have an object in life and let that object be a noble one, for this is highly conducive to health.

It must never be forgotten that cheerfulness is an essential ingredient in all beneficial exercises, and mental relaxation in agreeable society should be sought as often as due attention to business and other important affairs permit.

Treat nature well and properly in all respects. If we would reach a high position in morals or piety, we must live

for it. So, too, if we would have firm and enduring health, we must live for that.

The great secret of health is thus summed up: Moderation in eating and drinking; short hours of labor and study; regularity in exercise, relaxation, and rest; cleanliness; equanimity of temper, and equality of temperature. These are the great essentials to that which surpasses all wealth—health of mind and body.

The health and well-being of all the organs of digestion and nutrition greatly depend upon the daily evacuation of the bowels. *Regular habits* in this respect should be formed and carefully preserved. Never delay when nature prompts to this duty, for such delays tend to produce constipation. There is no rule of health more important than this, and its neglect is productive of the most serious consequences.

Fanny Fern on Health.—Fanny Fern thinks it ought to be considered a disgrace to be sick, adding: “I am 55, and I feel half the time as if I was just made. To be sure I was born in **Maine**, where the timber and the human race last; but I don’t eat pastry, nor candy, nor ice cream. I own stout boots, have a water-proof cloak, but no diamonds. I go to bed at 10 o’clock and get up at 6. I dash out in the rain because it feels good on my face. I don’t care for my clothes, but I will have air; and after I am buried, I warn you, don’t let any fresh air or sunlight down on my coffin, if you don’t want me to get up.”

A good story Dr. Dio Lewis tells illustrative of the happy feeling produced by good health. Going early one cold morning to the depot from the Sherman House in Chicago, he saw ahead of him a man warmly muffled, dancing about, leading the Doctor to suppose that he was either an escaped lunatic or under the effects of delirium tremens. Upon reaching him he found the man looked perfectly sane and

well. He accosted him, asking, "Why do you frisk about in such a manner?" "By jolly, I feel good!" was his laconic reply. The man was probably in such an excellent state of health as to be overflowing with good spirits. Is it not desirable to feel well? Is it not worth all the care we can bestow upon the body, when it is capable of producing so much real solid happiness?

II.

THE BODY.

Recklessness in Bodily Habits—The Human Skeleton—Physiology—Position of the Body—College Students and Graduates—The Nerves—The Head and Feet—The Lungs—The Stomach, etc.

THE body “fearfully and wonderfully made,” is “the soul’s garment contextured in the loom of Heaven,” to be worn by us during our existence on earth. Were it a thing that we could put on and off at pleasure, it might not matter so much how we used it. If when it became worn, or defiled, or tattered, we could change it for a new and better one, then a man might be excused though he were not careful to preserve its newest gloss; but since there is to us no other, and no possibility of a substitute, should the present one, from any cause, lose its beautiful seemliness and be rendered vile and loathsome? Surely, it is the part of wisdom to watch it incessantly against every thing likely to soil or to mar it, that, chaste and pure, and free from spot, wrinkle, or blemish, it may serve the purposes for use and adornment for which it was designed. It would be a shame in any man to take his coat of broadcloth, bought with money, and rend it or draggle it in the mire; but would you treat more vilely that mystic garment of flesh—God-given and worthy of God—which is an inseparable and vital part of yourself, and which you must carry about with you as long as you live? would you blotch it, and brand it, and put upon it every possible stain, stigma, and sign of dishonor? How unnatural thus to hate your own flesh; to plague and punish it; to rack it with the

agonies of poison ; to bite it with serpents, and sting it with adders ! Amazing infatuation ! By your habits of daily tippling, or nightly debauch, or excess, you kindle a fire that can never be quenched ; you sap the foundation of health and sow a harvest of woe to embitter every moment of your future existence, for fearful is the power of disease.

At every beat of the adult heart, about two ounces of blood are forced into the aorta. This is more than a gallon a minute, a hogshead an hour, or twenty-four hogsheads in twenty-four hours. We are therefore justified in saying that a quantity of blood equal to the whole mass in the living body passes through the heart nearly every three minutes. Is there not something most amazing in the consideration that a little handful of tubes of delicate structure can bear to have a hogshead of blood forced through them every hour for a period of seventy, eighty, or a hundred years, and not wear out ? Why, at this rate a man's heart, in his whole lifetime, would carry through it a quantity of blood equal to six hundred thousand hogsheads ! It would make an artificial pond or lake one thousand feet square and five feet deep.

Wonders at home, by familiarity, cease to excite astonishment ; but it often happens that many know but little about "the house we live in"—the human body. We look upon a house from the outside as a whole or unit, never thinking of the many rooms, the curious passages and its ingenious internal arrangements ; nor do we pause to reflect on the wonderful structure of the man, the harmony and adaptation of all his parts.

In the human skeleton, about the time of maturity, there are 240 bones ; the muscles are about 400 in number ; the length of the alimentary canal is about 32 feet. The amount of blood in an adult averages full one-fifth of the body's entire weight. The heart is about 6 inches in length, 4 inches in diameter, and beats about 70 times per minute, 4,200

times per hour, 100,800 times per day, about 36,792,000 times per year, 2,575,440,000 times in three-score years and ten; and at each beat, $2\frac{1}{2}$ ounces of blood are drawn out of it, 175 ounces per minute, 656 pounds per hour, and $7\frac{3}{4}$ tons per day. All the blood in the body passes through the heart in the space of three minutes. This little organ, by its ceaseless industry,

“In the allotted span
The Psalmist gave to man,”

lifts the enormous weight of about 400,000,000 pounds.

The lungs will contain about one gallon of air, at their usual degree of inflation. We breathe on an average 1,200 times per hour, inhaling 600 gallons of air, or 14,400 gallons per day. The aggregate surface of the air-cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square.

The average weight of the brain of an adult male is three pounds eight ounces. The nerves are all connected with it directly, or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 100,000,000 in number, forming a “body guard” outnumbering by far the greatest army ever marshaled!

The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. Its average in an adult is estimated to be 2,000 square inches. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds. Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain-tile one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet—or a tile ditch for draining the body almost forty miles long. Man is marvelously made. Whoever is eager to investigate the curious, to witness the wonderful works of our omnipotent wisdom, need not wander the wide

world round to seek them, but examine himself. "The proper study of mankind is man."

PHYSIOLOGY.

The study of physiology should be made universal; it teaches the construction of the human frame, and how life is sustained in our bodies; it teaches us how our health may be preserved, and how, by a neglect of the laws of nature, it may be destroyed; it teaches us what kind of food, air, habits of living, will promote the health and strength of the body and the mind; it teaches us how our bodies are warmed, and why they are warm when the atmosphere around them is extremely cold; it teaches us the cause of all our ails, aches, pains, and by what habits of living they may be avoided; it teaches us what care is necessary to preserve our teeth, and the senses of sight, hearing, feeling, tasting and smelling; it teaches us how our lives may be prolonged, and how we may, by the blessing of God, attain a healthy and cheerful old age; it teaches us that we can not possess correct moral feelings, or a sound mind, unless we keep our bodies in a healthy state; and it teaches us why it is better to contract good habits than those which are sure to give pain and shorten life.

To every school there should be attached a medical man, or a man fully acquainted with Hygiene, Physiology, and the Laws of Health and Life, as one of its instructors, who, by spending a few hours a week in instructing its classes in this interesting and all-important branch of education, would exert an influence for good in the matter of public health which would soon be felt over the length and breadth of the land. Why it is that this subject does not receive more attention, especially in schools, is beyond reason; but it will not be so long, for those which have taken it up and made a specialty of it have met with the highest success and will for generations to come.

POSITION OF THE BODY.

An upright position in either sitting or walking favors a healthy action of all the various organs of the system, and it gives, besides, a graceful and dignified appearance to the human form.

How very distressing and yet how common it is, to see curved and deformed spines. The habits of children, especially of girls, if not corrected in time, create a fearful frequency of this spinal defect.

COLLEGE STUDENTS AND GRADUATES.

Why is it that so many college graduates, at the conclusion of their course, find themselves utterly incapable of performing any function of the mind; chiefly from a want of exercise while in college, studying at improper times, and sometimes from dissipated habits? Many a one has, in this way, broken irrecoverably his constitution. With too little exercise at the right time, and with too much mental labor at the wrong time, he has ruined himself for life or gone to a premature grave. Many a one has gone through with a regular course of education, prepared his mind for usefulness, but by having neglected the laws of his body, neglected to keep up a proper balance of action between his physical and intellectual powers, he has rendered himself totally unqualified to fulfill his calling in life. His mind, though well disciplined, can not act in this life without a body. The bodily energies are so deranged and weakened as to hold the intellectual faculties in a state of imbecility and weakness. The influence of this course is also very injurious to the stomach. Hundreds and thousands of students and professional men have, in this way, brought upon themselves dyspepsia with its long train of untold sufferings.

What single influence can do more to arrest the deteriora-

tion of our times than connecting with our educational institutions some regular system of exercise? The Gymnasia of Germany, within the past few years, have been doing a great work for that part of Europe; and if in the United States, from the Primary to the College and University, calisthenic and gymnastic exercises were made indispensable and obligatory, and if in every city, gymnasia should be established at the public expense, for clerks and others who lead an in-door life, what an improved aspect would the coming generation present.

THE NERVES.

Healthy nerves render us happy; disordered nerves miserable. Do nothing to derange them, and they will never disorder themselves. The two general directions are: first, keep the skin clean and active by bathing, and secondly, give them action. Exercise is as requisite to them as to the muscles or lungs, or to any portion of the body. Avoid mental excitement, anxiety, and trouble. Avoid occasions of sad feelings and vexations.

THE HEAD AND FEET.

There is undoubtedly much less danger from exposing the head than the feet. Thin shoes and thin stockings are deadly foes to health and beauty. Many people are in the habit of bundling up the neck with furs, keeping the head and neck very warm, and are usually complaining of headaches, sore throats, and coughs. As a rule, take good care of the feet, and the head will take care of itself. Nature has provided a good covering for the head, but since fashion and changeable weather necessitates our wearing something on the head, let it always be as light as possible, admitting thorough ventilation.

To secure due warmth to the feet, wash and rub them often. Few things are more promotive of health than the

daily ablution of the feet. It will nearly double the health of every person who practices it, as well as unspeakably enhance his serenity of mind.

A good foot bath is most healthful and excellent. I recommend it daily in this manner: Let the feet remain in a basin of cold water for some time; then wash thoroughly and wipe dry, after which, with a crash towel rub till a circulation is produced.

Some persons are troubled with an unpleasant odor from the feet. Persevere in using the following recipe and a sure cure will result: Wash the feet thoroughly, morning and evening, with soap and warmwater; wipe dry and produce circulation with the brisk rubbing of a crash towel. If this does not prove efficient—it is sure to, if tried perseveringly—put a little chloride of lime in the water.

The Hair.—Nature furnishes the best and an abundance of oil; use no other. Wash the hair once a week in pure cold water; this will make it more abundant, keep it and the scalp clean, and effectually keep off headaches and dullness. Use a brush daily. Avoid fine-tooth combs. Have the hair cut at regular seasons. Do not allow the barbers to put any thing on it.

The Brain.—Allow the free passage of blood to that organ which needs more than all others—the brain.

THE LUNGS.

The lungs of a well-developed adult occupy the space of a hundred and fifty to three hundred cubic inches. They consist largely of air-cells, so minute that some anatomists have stated their number as high as six hundred millions in both lungs.

Reading alcud, speaking, singing, vocal training, the spirometer, gymnastics and all proper exercise of the lungs will strengthen them. Their full and frequent inflation is espec-

ially advantageous. *Many people die for want of breath.* If we only half breathe, we only half live. If we breathed more we would have consumption less.

THE STOMACH.

The stomach is a curious organ; it can not get out of order without affecting the whole system. It needs great care. There are some curious facts regarding its size; ordinarily, it will hold about a pint and a half; but the Liverpool coal-heavers will drink a gallon of ale at a draught. I have heard of persons eating a whole quarter of sheep; of one who ate twenty-seven pounds of lamb, and I have seen stomachs that would hold quite a peck. Sometimes they are very small—made so by habitual light eating, or so hereditarily. A woman in New Haven can take only a table spoonful at a meal; this she does once every three or four hours, and in this way she lives. A gill will fill the stomach, yet it will hold a quart or more. By this we see that it is capable of great distension and contraction.

As a general rule, keep the stomach in proper action, and the whole system will be right. If, on the approach of any disturbance in the stomach, total, or partial abstinence from ordinary food be rigidly adhered to for a day, the stomach may free itself from its causes of oppression. If, instead of resorting to emetics, cathartics, and physics, as is frequently done, the person affected would cease all ordinary eating, and live on mere gruel, or some other plain, simple food, till the stomach could have time to clear itself from obnoxious mucous coatings, and gather up its electric vigor, the whole difficulty would come to an end, and a protracted sickness, severe drugging, a large bill, and perhaps a premature grave, might be avoided. The better way, however, would be to live at all times in such a manner—temperate in all things—that no disorder of the stomach or other functions could arise. Prevention is better than cure in all cases.

We eat altogether too much. Avoid the use of all condiments, stimulants, etc., as they are enemies to the stomach and destructive to its tone and healthy action.

Children should never be tempted to eat more than their stomachs can readily digest; and mothers should remember that the stomachs of their children are neither so large nor so strong as their own; consequently, they should not eat so much, nor the same kinds of food as older persons. Many mothers by continually stuffing make gluttons of their children, but more destroy their health and undermine their constitution.

WEIGHT OF THE BODY.

The following table shows what a person should weigh according to his height, made from an average of 3,019 perfectly healthy men, viz. :

- A man 5 feet 2 inches high, should weigh 120 pounds.
- A man 5 feet 4 inches high, should weigh 130 pounds.
- A man 5 feet 5 inches high, should weigh 136 pounds.
- A man 5 feet 6 inches high, should weigh 140 pounds,
- A man 5 feet 7 inches high, should weigh 145 pounds.
- A man 5 feet 8 inches high, should weigh 155 pounds.
- A man 5 feet 9 inches high, should weigh 160 pounds.
- A man 5 feet 10 inches high, should weigh 168 pounds.
- A man 5 feet 11 inches high, should weigh 172 pounds.
- A man 6 feet high, should weigh 175 pounds.

REST.

If those who labor hard, mentally or otherwise, would hold up and *rest* just as soon as they find their health breaking, they would last much longer, work much better and easier when they do work, and enjoy life improovingly. Nature is the best "medical adviser," she rings an alarm bell in season, and sends her best practitioner first of all—his name is Dr. Prevention, who charges less and works more successfully than Dr. Cure.

Do not eat when weary or fatigued, but first lie down and rest; by this means, you will feel better and accomplish more work.

BODILY DEFORMITIES.

When the body is strong, healthy, and active, the mind is cheerful and elastic, and capable of noble deeds; but when the former is sickly and diseased, the latter is languid and depressed. The stronger the body the more it obeys, the weaker the body the more it commands.

• In inducing disease or deformity, we necessarily fight against Nature, while in promoting health and cultivating beauty, we coöperate with her, throwing ourselves, as it were, into the current of her tendencies. Treat Nature right in all respects and she will abundantly reward the effort by her very best exertion to restore and maintain health, longevity, happiness, contentment, a peaceful mind, a calm soul.

The legs of infants are often made permanently crooked, by being required, under the injudicious training of unwisely ambitious parents, to support prematurely the weight of the body. Nothing is gained, and often much is lost, by interfering with nature.

Compression should not be permitted about any part of the body, especially the vital parts, the neck, waist, feet, and ankles. Wear well-fitting boots, for tight boots are a foolish and senseless abomination.

To cure a crooked spine, general and local exercise, Swedish Movements, carrying a weight on the head, and cold baths, all are commendable.

All skirts worn by ladies should be suspended from the shoulders. The least compression of the organs about the region from where the skirt hangs is productive of evil. Carefully avoid all tightness of dress to any part of the body. *Tight lacing*—gracious!

Intermarriage.—Official documents show that seventeen families who married cousins had ninety-five children, forty-four of whom were idiots; twelve others were scrofulous or puny; another was a dwarf; another was deaf, so that more than one-half were deformed. Surely, they can not be wise who, in marrying cousins, run such fearful risks. The very sight of a deformed child is a living torture to any mother's heart, and only the grave for one of them can end the torment.

To mould the manly or the womanly form into symmetry and grace; to tint the cheeks and lips with Nature's own color, or to give to the hair or beard the silky softness which the highest beauty demands, are not impossibilities. You have only to practice the principles laid down in this work.

NOTES ON THE BODY.

It is not possible to effect moral reform without physical reform. Moral purity is as incompatible with physical impurity as intellectual power with physical weakness.

More than all else our people need to know the construction of their own bodies, the nature of different kinds of food, and the laws that should regulate their selection. For the want of this, how many of the young in our land are following a course which, in multitudes of cases, leads to disease and death.

Better is the poor man, being sound and strong of constitution, than a rich man that is afflicted in body. Health and good estate of body are above all gold, and a strong body above infinite wealth. There are no riches above a sound constitution, and no pay above the gladness of the heart. Health is the most precious boon of life.

Air-Cells.—M. Rochoux has calculated that there are as

many as 17,790 air-cells grouped around each terminal bronchia; and that the total number of air-cells in the lungs is not less than 600,000,000. What wonderful mechanism! Blood courses through all of these, and unless made pure by breathing pure air, it will become putrid and destroy them.

Clear Skin.—If persons would have health, and a pure, clear skin, they must allow their lungs to receive the air freely, their liver a chance to cleanse the blood, and their bowels an opportunity to become cleansed. Unless they will do this, they can not long maintain a clear skin and a healthful feeling. Costive bowels alone are ruinous to a healthy body, a cheerful mind, a clear skin.

The Skeleton.—The genius and skill of man has never yet succeeded in constructing a machine so beautiful in its perfect adaptation to its uses as the human skeleton; nor can the wisest of mortals suggest an improvement in its structure. Who can contemplate this highest piece of divine mechanism without overflowing wonder and gratitude!

The Pores.—According to Erasmus Wilson, the channel in the skin, or total length of pores through which the excretions exude, is estimated to be *twenty-eight miles long*. Two and a half pounds is exhaled during the day.

The Throat.—Do not bind or cover the throat either by night or by day, or in cold weather; accustom it to exposure.

Light.—Sun-light is absolutely essential to the perfect development of the human body.

Recklessness in bodily habits tends to recklessness in moral character. Those things which fret and derange the stomach, tend to corrode the finer feelings of the heart.

In certain forms of chronic disease, such as dyspepsia, constipation, and in some cases of local pains, a due attention to diet, air, exercise and other hygienic influences, with no medications, are all that will be required for a healthy body.

Mortality.—From the bills of mortality which are anunually produced in the civilized world, we learn that *on an average*, one-half of the human race die before they reach the age of five years, and one-half of the remainder die before they reach the age of twenty-five, thus leaving but one in four to share the chance of lasting from twenty-five to old age!

God and Man.—

The first physicians by debauch were made,
Excess began, and sloth sustains the trade.
By chase, our long-lived fathers earned their food;
Toil strung the nerves and purified the blood:
But we, their sons, a pampered race of men,
Are dwindled down to threē-score years and ten;
Better to hunt in fields, for health unbought,
Than fee the doctor for a nauseous draught;
The wise, for curē, on exercise depend;
God never made his works for man to mend.

III.

PHYSICAL CULTURE.

Physical Perfection—Gymnastics give Strength, Grace, Health, and intermarries Soul with Body—Lifting to gain Strength—Exercise—Walking—Running—Dancing—Swimming—Labor—Longevity—Miscellaneous Notes.

PHYSICAL PERFECTION.

THE injunction, “Be ye perfect,” was not pronounced in mockery; and, if *moral perfection* be within the range of human capability, *physical perfection*, surely, must also be attainable.

Beauty, whether in plants and animals, or in man and woman, is the grand external sign of goodness of organization and integrity of function; and the highest possible beauty can indicate nothing less than perfection in these particulars. In the proportion, therefore, that we approach physical perfection we become beautiful, the “idea of beauty, being,” as the learned Dr. Pritchard truly says, “synonymous with health and a perfect organization.”

Physical goodness and beauty will always be found to bear a strict relation to each other, the latter being everywhere the sign or symbol of the former. This relation was well understood by the ancient Greeks, who placed beauty next to virtue, and made it an object of worship; and a French writer declares that the true object of all religion is the progressive development of beauty, since that tends to unite man with God by making him like unto himself. Great artists have demonstrated in such works as *Venus de Medici*, the *Apollo*

Belvidere, and the Greek Slave, that there are possibilities for the human form which it has not yet very generally reached.

PHYSICAL CULTURE.

Gymnasiums and physical culture gave to Greece the finest race of men the world ever saw. Give us good public gymnasiums and it would be a dead-shot to our houses of reformation, our institutions for the insane, and our one thousand and one quackeries in medicine and benevolence. It would cost one-half less to furnish and sustain public gymnasiums than it would for taking care of culprits made so for want of such institutions. Wherever there are people enough to sustain a church, a schoolhouse, and a postoffice, there are enough to sustain a gymnasium, and they should have one. No town, no city, no school is complete without its gymnastic hall, where both sexes can be trained in the use of their bodies. Society will never be properly constituted until it be constituted on the basis of spiritual and physiological law.

Gymnastics are valuable to all persons, but especially to students, clerks, sedentary artisans, and still more particularly to those, who, in addition to sedentary habits, perform inexhaustible intellectual labor. Gymnastic culture makes whole men. A healthy soul can live only in a healthy body. Plato calls him a cripple who cultivates his mind alone, suffering his body to languish through inactivity and sloth.

Gymnastics act on the courage, producing independence and presence of mind. No man can possess great courage with a narrow chest, and half-developed lungs. Gymnastics produce cheerfulness, and regulate the fancy and imagination. They also diminish a predisposition to those moral faults which undermine health and bodily purity. Sooner or later we must think about this subject. Is not the body worth all the care and labor we bestow upon it? Is it not the temple of the soul? The intellect is naught without it. Other things being

equal, the greater the capacity, the strength, the power, the endurance of the body, the greater will be the mind in these respects. Is it not a duty devolving upon the old and the young of both sexes to take every possible means to preserve and improve these bodies of infinite perfection, of such varieties of power, of such capacities of enjoyment?

The Greeks laid physical culture at the foundation of their whole system of education, and Plato, and Aristotle, and all their great philosophers lectured and taught in gymnasiums. Their whole system was based on the idea that a perfect education must embrace the whole man, body as well as soul. What was the result? We find that the "golden age" of Grecian history was just when the greatest attention was given to physical culture. It gave them philosophers, orators, poets, and sculptors that have never been excelled. It gave them, too, martial courage and prowess that made them for a long time the most formidable nation in the world. We, too, must have physical exercise and training, regular and systematic, with our intense mental culture. We must have public gymnasiums. We must have physical exercise introduced into all our schools and colleges as a required duty. The wise men of the world have generally been men of fine physical development. Furnish our young people with good gymnasiums as places of resort, and they would avail themselves of such privileges with joy. And would not this be a profit and lasting benefit to them, physically and morally?

Exercise is as essential as breathing itself. Without it, there can be no healthy and beautiful growth. No person can enjoy health, nor attain any degree of personal beauty without more or less active daily exertion.

The women of our country are suffering incalculably for the want of proper exercise for their muscles. It has been my privilege to teach gymnastics to a great many women; and when I have seen the vast need, the great improvement, the wonderful change for the better, I feel constrained to

advocate physical culture for woman whenever and wherever I find opportunity. I am of the opinion, that the girl, the woman, needs exercise as much as the boy, the man. Not the same kind, for when the woman acts like the man she loses his respect and love. The young girl may with propriety engage in out-door sports. When she grows up, she will, of course, change. The Dio Lewis system is happily systematized so that both sexes may with propriety join in all the exercises, and they are greatly enhanced in interest and profit by such union.

Especially ought physical culture to become a branch of education in schools, very especially where there are young ladies. There is every thing to invite the opposite sex to out-door sports, while for girls and young ladies almost every kind of sport is debarred from them in consideration of being immodest and unladylike. While society labors under such delusion, it should provide some means of exercise for girls, especially school-girls, whose habits are sedentary, and whose school duties require nearly all their time. Physical development is very necessary for girls and young ladies, for they become the mothers of the next generation, and sound physical health with its many blessings are needed by them above all other things.

In the spring of 1867, a fine gymnasium was completed in Hanover, N. H., for the use of the students of Dartmouth College. It was built and furnished entirely by the munificence of George H. Bissell, Esq., of New York City. Its cost was about \$30,000. The results have far surpassed the expectations of those who had hoped for the best, and effectually silenced those who had predicted its failure and lamented that the money was not expended for something more "useful." Before its erection, quite a number of the students were absent from college on account of sickness, and this was then always the case. Now there is scarcely ever a case of sickness. At the last Commencement (1867), the College Phy-

sician sent in a lengthy report to the Trustees specifying its good results. I am informed by the President and Professors that the scholarship is much improved, with many other important changes for the better.

Much the same could be said of Yale. These things I know to be facts, as I have charge of this department in both colleges, so also of the Weslecean University, Middletown, Conn. The same results follow in other colleges and institutions where physical culture is made a feature of education.

It will not be many years before every educational institution will have this important branch introduced, or else become obsolete. It needs to be rung in the ears of every educator, as with the peal of a trumpet, that the body can not be neglected with impunity. I might cite several prominent educational men who have told me that their success was more due to the introduction of physical culture into their schools than to any thing else.

While on this subject, in connection with schools, I must be allowed to state my convictions of the necessity of its being made a requirement in both schools and colleges. There may be some instances where this may prove impracticable, but almost universally it should be adopted and strictly carried out. If not, gymnastics is likely to prove a farce and a failure. Those who need it most will otherwise neglect it most. Students use reason in this matter, when they see that a thing is for their good; although ever so disagreeable at first, they will soon learn to love it. That which is beneficial, lawful, and right, custom will soon render delightful. Let no student be so silly as to say he has no time for it; exercise manufactures time, and he who neglects his body is a fool, unfit to improve his mind, and Dame Nature will soon convince him of the fact. If made a requirement from the outset no trouble is likely to arise. I would like to say much more regarding obligatory exercise, but dare not occupy the

space, yet would refer to those institutions where it is made a requirement.

The following most excellent address was delivered by Theodore Tilton before a Calisthenic class, which we extract from *The Herald of Health*, published at New York City, by Drs. Wood & Holbrook:

“I look at your exercises with great delight. ‘The glory of young men is their strength,’ saith the Scripture. ‘To be weak is to be miserable,’ says Milton. A friend of mine who visited the Shakers said to one of those strange folk: ‘Why do you exercise in this odd way, seeing that the Apostle declares, “Bodily exercise profiteth little?”’ ‘Ah!’ replied the Quaker, ‘it is just that little which we are after.’ Now, my friends, a little bodily exercise, judiciously taken, is better than a good deal inmoderately pursued. One of the most perfect of human arms was the arm of Ole Bull, the violinist. Every muscle was brought into easy and harmonious exercise by drawing his bow. No blacksmith could compare arms with him as to symmetry and true beauty of physical development. So I am not a believer in heavy dumb-bells; not a believer in the prize-fighter’s exhaustive training; not a believer in over-much shuddering in a cold bath; not a believer in any extravagant, high-pressure exercises. I believe my only extravagant notions are in the direction of the negro. I totally disbelieve in some of the wise maxims which I used to read in the family almanacs when I was a boy—the notion, for instance, that men engaged in intellectual employments ought to be spare eaters. Speaking for myself, I believe in eating a good deal. And, moreover, I believe in eating the fat of the land. There is a mischievous notion, also, in favor of six hours sleep. The world would be the better if there were a general habit of sleeping nine hours. If a man, when he is awake, wants to be wide awake, then let him sleep sweetly a whole night long. ‘Blessings on the man who in-

vented sleep? Charles Lamb, you know, believed there was such a thing as sunrise; he thought the balance of proof favored that conclusion; but, as for himself, he never saw the thing done. Now, I believe that people who go to bed early ought to get up early, but people who go to bed late ought to sleep late. 'He who would thrive must rise at 5,' says the proverb. But what if he be the night-editor of a daily paper, who don't go to bed till 3 in the morning? Dr. Cumming, of London, once preached a sermon from the text, 'The night cometh when no man can work.' He took the ground that never should candles be lighted; that human labor should begin and end with the day; that all the hours of darkness are for sleep. Well, this is amiable nonsense. But the great fact remains that intellectual men wear themselves out for want of sleep more than from any other cause. I have great respect for my friend Horace Greeley's habit of sleeping in church whenever the sermon is dull. Perhaps my creed is somewhat heretical, but I believe in dancing; I believe in ten-pins; I believe in billiards. Ball-playing is good, but croquet is better. Ball-playing is selfish—it is a boy's game, a man's game. But croquet is for boys and girls, for men and women. It is a civilizer. The game of croquet, if it shall come to be generally adopted in this country, as it already promises to become the national game of England, will produce a visible effect on national manners. I believe in the union of the sexes—in society, in schools, in games, in trades, and in politics. Next to Satan and Beelzebub, the two great enemies of mankind, are the dyspepsia and the headache. Keep clear of them! I thank God that I have thus far been an artful dodger of both. But think of our afflicted, illustrious friend, John G. Whittier, who is never half a day without a headache—who can never write more than fifteen minutes at a time! It seems to be true of him at least, as Shelley has said, that

“Poets learn in suffering
What they teach in song.”

“The first essential of human happiness is good health. I do not say that happiness is the noblest condition of the mind, but I do say that health is the noblest condition of the body. We ought to strive for this good health, plan for it, achieve it. I hold to the doctrine of equal rights. We all have an equal right to drink of God’s perennial fountain of fresh air, to brighten our faces in his daily glory of the sun, to nourish our bodies with the unending bounty which his harvests provide. No idea in the Scripture is more striking than that the human body is the temple of the Holy Ghost. Let us, therefore, beware how we profane this sanctuary of our mortal flesh. The best of gifts is a sound mind in a sound body. Nothing yields me greater pleasure than to see a truly handsome man—except, indeed, a truly handsome woman.

“Go on, therefore, with these beautiful exercises. Add roses to your cheeks. Add sparkle to your eyes. Add merriment to your blood. Then I will add a prophecy: Venus and Apollo shall one day return again to the earth!”

The practice of gymnastics to be profitable to the body, must be interesting to the mind. This may easily be done in various ways: choose interesting exercises, and strive to improve to do a little better each time. Always practice with one or more companions—if possible in a class and by class system. As I have elsewhere directed, let a captain be chosen from among the number (who should be better drilled than any other in the class); then with a manual for your guide, if you have no instructor, let the captain carry you through the various exercises. Let there be as much interest and emulation as possible, and let him stand first in the class who, as the result of superior care and attention to the captain’s directions, shall deserve such an honor. The captain should have extra drill, and the class should practice much

on the preliminary exercises until they shall attain strength and confidence for the more severe exercises.

The Dio Lewis system of Light Gymnastics is more complete than any other yet devised, and better suited to the wants of woman, whether weak or strong, sick or well. It is for girls what military drill is for boys, in relation to health, strength, and general bearing. These exercises are better than dancing to give ease, self-possession, and a ready use of all the muscles. They develop the chest, strengthen the muscles that support the spine, improve the gait, and do for the whole body what dancing does for the head and toe. Besides, they improve the voice, strengthen the lungs, help digestion, correct constipation, warm the extremities, give tone to the muscles about the hips, and perfect all the muscles of the body. Muscles, like mind, are developed by use, by activity.

In a well-conducted gymnasium, there is nothing unfavorable to religion and good morals; to piety, purity, or charity.

Plato was as much distinguished in his day as a gymnast, and for his wonderful development of manly beauty and strength, as he has since been as a philosopher and a scholar.

LIFTING TO GAIN STRENGTH. .

Dr. G. B. Winship, of Boston, the Strong Man, who lifts nearly three thousand pounds, when he first commenced his career was asked to write something in the form of "rules" for guiding one to become strong and healthy. I give below some of them :

Sleep in a room facing the sun, keep a window open every night of the year. General ablution once a week in winter, twice in summer. Rest ten hours out of every twenty-four, sleep eight. Never allow the temperature of a heated room to

reach seventy degrees, sixty-five is a good temperature. Eat nothing that has been cooked in brass, copper, etc. Drink no water from lead pipes, use the food that experience has proved to be congenial with your constitution. Avoid intoxicating drinks of all kinds, tobacco in all forms, and stimulants of every description. Never over-fatigue mind or body; stop before your strength begins to diminish. Practise lifting as the most strengthening of all exercises, and most conducive to health; but proceed with the utmost caution, increasing the weight very gradually, so as never to strain the muscles. Never lift quite as much as you can lift, nor continue one moment after you are tired. Never get up early, unless you go to bed early; have your sleep out. Wear light covering about the neck, and let all parts of your dress be loose and easy.

These are simple rules, by following which Young America may train himself into a Samson, and rise superior to dyspepsia, with all its attendant effeminacies of mind and body.

WALKING.

Of all exercises walking is the most simple and easy. And yet it is a rare accomplishment to walk well. No person can walk with a dignified, honorable, and executive mien without feeling a mental and moral elevation; while he who walks with carelessness, dangling of the limbs, bent trunk, head down, and loose, irregular gazing, is degrading to the person who so carries his body and disgusting to lookers on. The one is to be sought, the other avoided. To walk well is no small or mean accomplishment, and is well worthy our effort. It is also of considerable utility, for the able pedestrian is independent of ill-ventilated and crowded horse-cars and stage-coaches. Besides, he enjoys the scenes and scenery through which he passes and is able to dispose his time as he pleases. In relation to health, walking accelerates respiration and cir-

culation, increases the temperature and cutaneous exhalation, and excites appetite and healthful nutrition.

When we rise to walk, the whole body—the trunk, the head, and extremities—should be thrown into a universal tension, which general vigor will bring all the muscles up to that state which instantly fits them for action. The erect position in walking is all important; not only is it valuable to the corporal system, but it begets an erect habit in the mind and heart. Keep the shoulders back and down, and chin drawn close to the neck. To make your walks in the highest degree profitable, cultivate a love for the beautiful, as manifested in nature—in hills, rocks, birds, flowers, and insects, and pursue, if leisure permit, such studies as Botany, Geology, Mineralogy, and Ornithology, so that your spirit will always accompany your body, animating and invigorating it at every step. Those who would add the beauty of graceful movement must be careful to correct any inelegance of gait to which they may be addicted. A little careful and systematic practice is all that will be found necessary to effect this.

RUNNING.

This is an exercise of more than ordinary value; and if properly conducted and attended to will be productive of infinite benefit to the whole system. It expands the chest, dilates the lungs, fills them with air and makes us breathe fuller and deeper, making the blood circulate freely, and producing a healthful and pleasant glow over the whole system. It is a health-giving and strength-giving exercise. It improves respiration, purifies the blood, and strengthens the lungs. While running, keep the mouth closed, the head erect, the shoulders far back, the chest out, hands tightly clenched and placed high on shoulders with knuckles upward and elbows far back. Commence with a slow walk, gradually quicken pace to a rapid run, decrease gradually in the same way. Practice often and increase distance each time.

DANCING.

Mr. Beecher once said of dancing: "Many people have a strong prejudice against dancing. Why, there is no more harm in it than there is in walking. Dancing may be carried on under circumstances that make it bad, and then it is sinful. Promiscuous dancing that leads to improper familiarities, dancing in crowded assemblies, dancing where the air is vitiated, dancing at late hours, these are in their nature unwholesome. The condition in which dancing is often carried on makes it sinful. But I think that in the household it has its appropriate place. It is both graceful and beautiful as an exercise. And if a man asks me, 'Would you recommend it to the young Christian in your congregation?' I should not hesitate to say, Certainly, in the family circle. If a person wants to know the truth, he will find no difficulty in making the proper demarkation in this regard."

SWIMMING.

Swimming has always justly been held in very high esteem, and has ever been found to be a most delightful and invigorating exercise. It is one of the most effective of bodily exercises, and gives a healthful action to the muscles and respiratory organs. As to its usefulness, there can not be the least doubt; for how often does it enable those who are masters of it to save their own or other's lives. It is one of the most beneficial exercises that can be taken in summer. The best time for the strong and healthful is before breakfast or in the middle of the forenoon. Never enter the water when the body is overheated or exhausted, neither just before or after eating.

In striking out, keep the head and neck upright, the chest inflated, drawing the legs up, and again stretching them out, extending the arms forward in unison with the legs. The back should be drawn in, and the head thrown well back.

The hands must be placed in front of the breast, the fingers pointing forward and kept close together, with the thumbs to the edge of the forefingers. In the stroke of the hands, they should be carried forward to the full extent, but must not touch the surface of the water. They must next sweep to the side about as low as the hips; and then be drawn up again by bringing the arms toward the side, bending the elbows upward, so as to let the hands hang down while the arms are raising them to the first position.

To learn to swim should be considered a duty by all.

EXERCISE.

Exercise is a necessity; it prolongs life and greatly improves living; it better fits us for our duties; without it we do not more than half live. He only who exercises sufficiently knows the joy of living well, of good health, good appetite, good digestion, refreshing sleep. It causes the blood to circulate quickly, freely, and equally, and will drive away discontented feelings and promote cheerfulness. It increases respiration, thus bringing a larger quantity of that "elixir of life," oxygen, to purify and vitalize the blood. It rounds and hardens the muscles, and educates them into ever-ready, faithful, and efficient servants of the will. It limbers the joints and strengthens every part of the system. It invigorates the mind and renders it more active and efficient in all its operations; in short, it is one of the great natural agents which will enable man to reach that state of physical, mental, and moral perfection for which he was designed by his Creator.

Exercise should be regular and daily, pleasant and agreeable. It should relax the mind; it may easily be made to interest. Class system being the best, practice in a class under a teacher if you possibly can—if this is impracticable, practice with a few companions, with a leader, as elsewhere advised. Choose interesting exercises, and strive to improve.

Do not be easily discouraged ; practice makes perfect, and you may easily accomplish in time whatever you undertake. Too great ambition has discouraged many a hot aspirant. You must be content to work gradually, else you can never succeed. Preliminary exercises are as necessary to the gymnast as the fundamental rules to the mathematician. Seek aid from the instructor ; he can keep you from becoming discouraged. If instruction is not worth asking for, it is not worth having. With suggestions from a teacher, you will make more progress in a term of three months than you would without, in a college course of four years. There should be a competent instructor in every gymnasium. Do not be afraid of being awkward ; nor need you imagine every eye rests upon you, for probably no one looks at you.

Do not let your exercise be too violent, excessive, or too long continued. Commence at all times with light and gentle exercise ; increase gradually, so as to have the heaviest portion in the middle, and leave off with gentle exercise.

If you can not visit the gymnasium daily, twice or thrice a week will accomplish much for you. Give as much exercise to lungs and vital parts as possible, as their vigorous training does you more good than the training of all other parts.

In all exercises seek to gain an equal development, that you may have the greater powers of endurance and thereby be more beautiful.

When we strengthen the physical nature, we do not necessarily become brutal, animal, passionate, destructive. This is the perversion of physical culture. Proper and systematic physical culture refines, elevates, and ennobles, adds to our courage, zeal, and health, and thereby to our happiness.

The best time for exercise is in the early forenoon or late afternoon ; if practiced at noon, or in the latter part of the evening, it should be very moderate. Do not practice too

soon either before or after a meal. In college, after the noon recitation seems to be a favorite time, which will not be objectionable, if five or ten minutes is allowed to elapse between exercise and eating. Let your exercise be light on all such occasions.

The open air is the best place to take all kinds of exercise, but when this is impracticable, as it generally is, the gymnasium, supplied with its various apparatus, furnishes the next best place. It is far better to depend upon a gymnasium; for then it will not be neglected, and will be more regular and systematic.

The exercise dress should be light and easy, so as not to impede the movements of the body, and nothing should be carried in the pockets.

Exercise should always be commenced and finished gently, avoiding all abrupt transitions. They should be frequently varied, so as to call into action alternately various sets of muscles.

When heated or perspiring from exercise, do not stand still, or sit, or lie down, but walk about for awhile, till the circulation of blood becomes slower and the body cooler, and carefully avoid currents of cold air, as well as copious drinking of cold water.

There is no objection to a bath after exercising, provided the body is not exhausted or fatigued. Perspiration is, in itself, no objection to bathing.

It is by moderate and prolonged, rather than violent and fitful exertions, that organs, parts, or muscles of the body are developed and strengthened. There is as much profit in slow as in rapid movements.

Let all exercise be proportionate to the age, sex, and strength of the person. Beginning moderately feel your way along to more severe and difficult feats. Exercise the weaker parts most frequently to invigorate them. Exercise as much with the left hand as with the right, avoid extremes.

The various out-door athletic games—base-ball, cricket, croquet, etc.—need only be mentioned with a word of hearty commendation. Play with care, however—not too long at a time, and never to exhaustion; great caution is needed in all these games. Boxing and fencing, although the prize-fighter and the duellist have sometimes degraded them to unworthy and bloody uses, are arts both noble and manly. Many a broken constitution would be saved, and many a premature grave would be robbed of its victim by exercising a short time each day.

The active exercise of the muscles is highly conducive to the well being of many other important functions. The blood is assisted in its course; accumulation in the internal organs is prevented; the important processes of digestion, respiration, accretion, absorption and nutrition are promoted, and the health of the whole body immediately influenced. The mind is greatly exhilarated. If all this depends upon exercise, it is certainly of no slight importance.

Activity is the law imposed upon every organ of the body. Absolute rest, except that required by toil, Nature abhors as she does a vacuum.

Exercise is required in order to complete the changes which the blood undergoes while passing through the lungs and skin, and by means of which it supplies the necessary material to the brain required by excessive mental application.

Exercise is chiefly needed to bring up the physical stamina of Young America. The stock is good; the trouble is in the rearing, training, and feeding.

The broken constitutions of most of those who go from the farm and workshop to college, or to some sedentary occupation, are caused mainly by violating the laws of health. They continue to eat as before, but fail to take exercise; hence, the *ennui*, headaches, debility, nervousness, dyspepsia, and kindred diseases of our literary and sedentary classes and

students. Study does not make them invalids, but is actually promotive of health and longevity; they are enfeebled by overtaxing their stomachs, while they starve their muscles for want of action.

LABOR.

He who does not work can enjoy only a lower degree of life and its pleasures, muscular inaction, deteriorating, diseasing, and vitiating the entire man or woman. Idleness is unnatural. Action is natural and pleasurable in its very nature. Most great men labored hard in youth. Be your occupation what it may, pleasure or business, mental discipline or professional attainment, work hard and daily from two to six hours—and you will accomplish more study, dispatch more business, and perform and enjoy more in whatever you engage, ten to one, than by perpetual application. Ashamed to work! Would you be above your Maker? Away with the dogma that labor degrades. It elevates and enables. Its influence upon mind and body is most beneficial. The honored of earth are its laborers. Nothing is mean which nature requires, but very worthy of universal commendation. “Idleness is the parent of vice,” while labor is the great cause of moral purity. Those who live without some useful occupation should be despised and dishonored. The industrious are Nature’s aristocracy.

Practical industry, wisely and vigorously applied, never fails of success. It carries a man onward and upward, brings out his individual character, and powerfully stimulates the action of others.

LONGEVITY

Nothing is more advantageous to a man than long life. We little know the real value of life, not even of a few years of healthy life. When we behold the startling large percentage of infant mortality and premature deaths, and the

average of human life, we are almost led to suppose that man is a failure. Instead of "three-score years and ten" the average is now, in America, about forty-three years; in France, forty-two; in Great Britain, forty-five. Even this shows a great increase in longevity. The married live longer than the single; large men live longer than small ones; more women than men become old, but men only attain the highest point of longevity. Three-fourths of mankind die, however, before they reach an adult age. The conditions upon which longevity depends are mainly these: A sound physical constitution; a judicious physical education; simplicity, wholesomeness, and regularity of diet; the efficient action of all the nutritive and restorative functions; sufficient pleasurable exercise in the open air; adequate rest and sleep; immunity from harrassing cares, anxieties, and excesses of every kind; in connection with a constant moderate activity of body and mind. No idler ever reached a great age, or happiness or enjoyment. If you would live long, you must not live fast.

IV.

BATHING.

Bathing increases a Man's Self-Respect—Cleanliness is next to Godliness—The Best Method of Bathing.

THE health, vigor, and beauty of the body, and the elasticity, cheerfulness, and enjoyment of the mind, are as effectually secured by the use of the bath, as by any one method known to man. Men needs, in truth, to be born of water, in order to be rid of many of the physical ills and evils to which he is exposed, and thus be enabled to secure the pleasure of both body and mind which he is capable of enjoying, and which it is both his right and his duty to enjoy.

Bathing would do much to rid the world of both vice and crime, for to be clean increases a man's self-respect; so that, in many instances, he would be ashamed to do those deeds of darkness which his very filth had engendered. It would be more effectual, too, for the preservation of health and removal of disease than all the drug shops in the land.

“Cleanliness is next to Godliness,” and may certainly be ranked as a virtue. Filth is as sure a sign of vulgarity, as cleanliness is of gentility. Bathing is valuable not only to cleanse, but to invigorate the whole system, to keep the skin in working order, to harden the system against feeling and taking cold. In summer it keeps us cool; in winter it keeps us warm. To the enlightened mind, no arguments seem necessary to induce one to bathe.

The number of square inches of surface on a man of or-
(184)

dinary bulk and height is 25,000; the number of pores, 7,000,000; the number of inches of perspiratory tube, 1,750,000, that is, 145,833 feet, or 48,611 yards, or nearly 28 miles.

From these tubes exudes a secretion which should be carried away by water and friction, else serious consequences result. In the light of these facts every one will see the necessity of bathing often. A daily bath for those who can bear it is advisable, but there are those who can not bathe so often. Each one must be his own judge.

The sponge bath is the easiest and most simple, so much so that its explanation is unnecessary. A hot bath once a week, and a shower bath occasionally, is recommended.

Be sure to produce a friction of skin and circulation of blood after every bath, else you expose yourself to serious mischief.

The best time for bathing is on rising in the morning or in the middle of the forenoon. A bath should never immediately precede or follow a meal. A warm, or tepid bath may be taken at night.

THE BEST METHOD OF BATHING.

The best mode of taking the bath I have yet discovered is as follows: Pour a gallon of water into a basin and place it on a rubber mat or piece of oil cloth or canvas to protect the carpet, so that you can use water abundantly; get a pair of mittens made of old toweling or of any coarse material; put them on the hands, they will soak much water and avoid throwing it about the room, and will take the soap readily, but some will object, and exclaim, "If soap is used, it will wash away the oil so necessary to the skin." True, the secretory ducts send out through the seven million pores of the skin an oil which is very essential to the health of the body; true, the soap will wash it away, but it should be washed away so that Nature may furnish a fresh supply;

Nature's resources are inexhaustible, and the more this oil is washed away the more freely will it be supplied, and this is quite essential, for it gives the glands exercise and keeps the pores open and in a healthy state. If you are convinced that soap is good, use it freely all over the body with the mittens; after this change the water, and with a large sponge rinse away the soap till the body is clean. This bath thoroughly cleanses, makes the skin become fair, soft, plump, and pliable, like that of a child, yet impervious to cold or colds. The whole operation takes only two minutes, and can not be thought, therefore, to be too long. I have long tried it, and with great benefit.

V.

AIR AND VENTILATION.

Breathe fully, breathe deeply, breathe Free Air—Let Air be thy Companion in its Purity through Life.

AIR.

AIR is the first and last demand of our lives. Active life, the vital union of body and spirit, and all the powers and susceptibilities of our earthly being are only maintained by the action of air in our systems—air which we inhale incessantly, day and night, from birth to death. There is an awful life-import in these never-ceasing, rhythmic movements of inspiration and expiration, this tidal flux and reflux of the gaseous ocean through animal mechanism.

In breathing, the air is drawn in by the nostrils, and, passing through the bronchial tubes, is received into the air-chambers, where it is brought into contact with the venous blood, to which it yields a portion of its oxygen and receives carbonic acid in return. It is by this process, and by this alone, that our blood can be purified and re-vitalized. It comes to the lungs in dark and turbid tides, meets the air freighted with the life-giving element, casts off its poisonous load (to be taken up and carried on by the same willing messenger), and is thrown back in crimson streams to the outermost boundaries of the vital domain. It is this oxygenated or vitalized blood that imparts the hues of health to the human skin, and the fair one who desires to have rosy cheeks and ruby lips on any other terms than the copious breathing

of pure air, must buy them at the shop of the chemist, and renew them every time she makes her toilet.

Every time we breathe a certain portion of air is deprived of a large part of its oxygen, and rendered by that loss alone unsuitable for respiration. A single person will deprive two hogsheads of air of its blood-purifying qualities, and saturate it with poisonous gases in one hour. In the light of this fact, consider what must be the effects of the in-door life of our people, and especially of our women.

The air becoming poisoned, so poisons all the unbreathed air in the room that it is plain to be seen how very soon the air is rendered unfit for respiration, and hence the necessity at all times for free circulation.

Think of our crowded work-rooms ; of family gatherings around the sitting-room stove ; of evening parties in unventilated parlors, where the lights which make every thing so brilliant rapidly hasten the deteriorating process which respiration has commenced ; and of two persons sleeping by night in a close seven-by-nine bed room ! "Close bed rooms," says Dr. Hall, "make the graves of thousands" The occasional opening of the door gives us now and then a breath of fresh air in the rooms during the day ; but this is denied in our rooms by night.

It is probably known to most all that while in a quiescent state there is the most need of pure air ; consequently, where you sleep, be sure there is means for the circulation of air in your room from without.

One gas jet consumes as much of the life-giving properties of air as one human being. Is it a wonder that pale cheeks, sallow complexions, cutaneous eruptions, dyspepsia, scrofula, and consumption prevail ? It can not be otherwise.

To live through the long winters that prevail in the northern parts of our country and maintain good health in unventilated or illy-ventilated rooms is utterly impossible. Beauty fades, and the cheek loses the roseate tinge which

fresh air alone can give, and body and brain alike sink into imbecility. If you would acquire and preserve health and beauty, do not forget that pure air must be constantly supplied for respiration, and that unventilated rooms are entirely unfit for human occupants, and absolutely fatal, not only to health and beauty, but to life itself. Every thing which vitiates the air should be, so far as possible, excluded from our rooms, and especially from our sleeping apartments. Even flowers should not be permitted in any room where there is not a free circulation of air. The leaves of plants give off oxygen, but flowers absorb it. A rose placed under a bell-glass very quickly destroys the vitality of the air, so that a candle will not burn under it.

Constant streams of effete animal matter exhale from every living body and help to poison the air. The breath of diseased persons is particularly noxious. The odor of the air at the top of a ventilator of a crowded room is of so obnoxious a character that it is dangerous to be exposed to it for the shortest time. If the room be provided with no means of ventilation, as is too often the case, this foul and deadly air must be breathed over and over again by those confined within. The mere thought of it is sickening. When will people get out of darkness and prejudice, and get into light and pure air?

Solar light although almost entirely unnoticed by physiological and hygienic writers, has a great and striking effect upon the human physical system. Without it, in fact, nothing like perfect bodily development, health, or beauty can possibly exist.

VENTILATION.

No one should sleep without a free change of air. The offensive smell of sleeping rooms in the morning is owing to the repeated breathings of the same air until its vitality has become destroyed and the impure exhalations from the body,

pent up in a close room where the air can not renovate itself. It is all folly for people to talk of being so feeble that they can not bear a window open in the night. Every one can bear air enough to sustain healthy breathing; and all notions to the contrary are foolish and wicked. Keep the window open at all times in winter as well as summer. Your life depends on it. Ten cubic feet of air per minute to each individual in an apartment should be admitted in order to maintain its atmosphere in a state fit for healthy respiration.

In sickness no sanitary influence is of more value than pure air. In all cases, medicine is impotent compared with pure air.

Pure air is a prime necessity. Bad air—air deprived of its proper proportion of oxygen, surcharged with carbonic acid, and other poisonous gases—has killed thousands of strong men. The copious breathing of pure air is absolutely essential to health, beauty, and general good feeling.

School teachers who have young children under their charge should allow them to go into the open air every hour, and the windows of every school room, indeed of almost any room where there any persons breathing, should be opened at the end of every hour for about five minutes.

If every child ten years old should be made to realize the importance of pure air, the window will be left open winter and summer, and in the morning the bed thrown open.

Pure fresh air refreshes the body, rendering it strong and healthy, while it imparts a degree of composure and serenity to the mind, excites the appetite, renders the digestion of food more perfect, and induces sound and balmy sleep. While foul air renders the system weak and unhealthy, the mind depressed and gloomy, fever and other diseases of the most malignant character are very liable to be generated. The state of atmosphere best adapted to support life is pure, containing few foreign substances, neither too dry nor too moist, too warm nor too cold, and in a constant state of circulation.

Man subsists more on air than on his meat and drink. The reasons, then, for its being pure and plenty are obvious. Ventilation is a subject of *immense* importance. We should spend several hours daily, cold or warm, in the open air, coupled with much bodily activity. This would give firmness of every nerve and energy of thought.

VI.

FOOD—EATING AND DRINKING.

Animal Food—Vegetarianism—Fruit—Rules for Eating—Mastication and Digestion—Food and Generosity—Gluttony—Abstemiousness—Stimulating Drinks—Tea and Coffee—Water—Simple Diet—Notes on Diet, etc. etc.

ANIMAL FOOD

If I speak the convictions of my conscience, if I tell the best results of experience, reading, and observation, if I follow my esthetic taste, I shall speak in favor of vegetarianism, and decry animal food; but if I speak the truth, I must confess that I eat it, simply because I have not the opportunity to choose my food, not because I prefer it or think it best. Several times I have abstained wholly from flesh and always found my health mentally and physically better.

When I go into actual training, I abstain wholly from flesh, although trainers generally eat meat exclusively. As this is so unusual for persons in training, I may be permitted a little egotism, and say that I have on this diet led my classes, and when through with my exercises felt strong and vigorous and ready to go through with the same again, while most of the class were exhausted. In the remarks I have to make on this subject, my reasons for this will be stated. I do not attempt to regulate the food of my readers, and to say what they shall or shall not eat; but as I consider this a matter of much importance, I shall speak at length upon it. Perhaps it would not be best for every one to give up meat eating, but

certain it is we use too much animal food, and most people are better without it. It is certainly sufficient to eat it once a day.

To consider man anatomically, he is decidedly a vegetable-eating animal. He is not constructed like a flesh-eating animal; he has not claws like the lion, the tiger, or the cat; but his teeth are short and smooth like those of the horse, the cow, and the fruit-eating animals. Man is naturally a vegetable-eating animal; how then can he possibly be injured by abstinence from flesh? A man, by way of experiment was made to live entirely on animal food, and having persevered ten days, symptoms of incipient putrefaction began to be manifested.

How many there are who have made vegetable diet an experiment for a life-time, and thrive well! Many of my friends are vegetarians, they are better every way for it. Look at vegetarians as a class, look at communities and societies of those who wholly eschew flesh; are they not better every way, mentally, morally, and physically, than a community of flesh-eaters? Are they not peaceable, orderly, quiet; noted for their mildness, gentleness, kindness, brotherly love; noted for a desire to help humanity with freedom from disease, drugs, doctors, houses of correction, and other pests? Eating much flesh tends to diminish mental activity. How wrong then for those who devote themselves to study to indulge largely in the use of meats! There can be no question but that the use of flesh tends to create a grossness of body and spirit. The objections then are three-fold—intellectual, moral, and physical. Its tendency is to depreciate moral sentiment, check intellectual activity, and to derange the fluids of the body by stimulation. It is not essential to physical energy and strength.

The slaughtering of animals is a horrid business, a perfect outrage on every feeling of humanity, every sentiment of right. To keep the feet of calves, and of sheep, tied together

in the most painful posture possible ; to tumble them into carts on top of one another ; to bang them about as if they were so many boxes and barrels ; keep them for days together without a morsel of food, and then, after this living death, to haul them up by the hind feet, puncture a vein in the neck, and thus let them hang in excruciating torture, faint from loss of blood and struggling for life, enduring all the agonies of death for six or eight hours, while being pelted with might and main to beat out the blood and render the meat tender, extorting a horrid groan with every blow till tardy death at length ends their lives. Such perpetrations on reckless, unoffending brutes is a little worse than any thing else except human murder, yet this is but the legitimate fruit of flesh eating. Hear the piteous wail of these wretched animals on their passage from the farm yard to the slaughter house ; see their upturned eyes rolling in agony ; witness their desperate struggles, and hear the terrible bellowings of the frantic bullock who apprehends his fate as he is drawn up to the fatal bull-ring ; or even look at the awful expression of all amputated heads as seen in market houses or carted through the streets, and then say whether the slaughter of animals is not perfectly abhorrent and appalling.

Do you say the *flesh-eater* is not the *butcher*, not responsible? The *consumer* is the virtual butcher. On him the responsibility rests, because he both requires the slaughter and directs its kind, time, manner, quantity, every thing. The butcher kills by proxy. Were there no demand for meat, there would be no butcher.

VEGETARIANISM.

Vegetable products contain all the materials of nutrition required by the human constitution. In every period of history it has been known that vegetables alone are sufficient for the support of life, and that the bulk of mankind live upon them.

In a three years tour of travel I had ample opportunity to observe the habits of those who abstain entirely from meat; in character, disposition, and physique they were far superior to any flesh-eaters, more noble, moral, and religious; more mild, gentle, peaceable, and humane; more healthily, strong, vigorous, athletic, and long-lived. Of thousands and thousands of Kaffirs of the east coast of Africa I never saw one deformed, or otherwise than perfectly erect and of excellent figure. They would live to be over a century in age, and not only look young, but do the work of a young man. Many times I have seen them, one by one, take a bag of salt weighing six hundred pounds from the ground, put it upon their heads and carry it down an embankment and place it on board a vessel, unaided and without fatigue. The native women of Brazil carry a bag of sugar weighing three or four hundred pounds, in the same manner. The Kaffirs live mostly on "mealies," or corn; the Brazilian women mostly on fruit.

Pausanias declares that the earlier athletes, who contended in the public games of Greece, ate no animal food. Look through the world—those nations whose people live mostly on vegetable, fruit, or farinaceous diet are noted for peace, gentleness, and happiness.

One traveler states that he saw at Calcutta, Himalayans whose strength equaled that of three Europeans. They could grasp a man with one hand on his chest, another on his back, and hold him in the air at arm's length so tightly that he could not escape. Yet these men never ate any animal food, nor drank any stronger drink than water.

Sir John Sinclair remarks that "an entire diet of vegetable matter gives to the disposition a gentleness, softness, and mildness of feeling directly the reverse of that ferocity of mind and fierceness of character which form the leading feature of all carnivorous animals; it has also a particular influence on the powers of the mind, producing liveliness of

imagination and acuteness of judgment, in an eminent degree."

It enables all, who try, to have more perfect control over their feelings and passions. The experience of all time shows that for students the vegetable is the best, and the fact is what we should expect from a knowledge of physiology. The amount of nervous power in the constitution is limited, and the larger the amount of this given to digestion the less will there be left for the operations of the mind. Now it is notorious that a dinner of flesh causes a greater dullness and stupidity in digestion than one of vegetable food; and largo consumers of meat dinners are not, as a general thing, noted for their intellectual activity. A majority of the ancient philosophers, it is said, were vegetable eaters, and when, if ever, was the human intellect more fully developed than in Plato and Pythagoras? The immortal Newton always, when writing any treatise, abstained entirely from animal food.

Good digestion, clean stomachs, pure blood, soft flexible skin, lithe step, sparkling eye, ruddy lip and cheek, cheerful spirits, are the result of temperance and abstinence from animal food, tea, coffee, and stimulating drinks. Nothing can be plainer than that vegetable food is more economical than animal food or mixed diet. When I speak of vegetable diet, I mean all edibles not strictly animal.

The animal spirits become more cheerful, buoyant, and uniformly pleasurable, mental and bodily labor is endured with much less fatigue, and both intellectual and corporal exertion is more vigorous and efficient under vegetable diet. It has the happy effect of filling the mind with joy and spreading delight through all its faculties.

Persons who think they can not possibly subsist on a vegetable and farinaceous diet forget that nine-tenths of the whole mass of mankind are necessarily confined to this diet. It is the great antidote and universal remedy of distempers

acquired by excess, intemperance, and a mistaken regimen of meats and drinks.

A vegetarian is less liable to colds, the most prolific source of disease. He can work or study soon after eating without detriment, and his head is more clear at all times.

Animal food is unfavorable to the intellectual powers. It destroys reason and makes the mind more dull. But the senses, the memory, the understanding and the imagination have often been observed to improve by a vegetable diet. This food has also a beneficial influence on all the powers of the mind, and tends to preserve a delicacy of feeling and acuteness of judgment. It greatly improves all the senses, the looks, features, form, strength, evenness of temper, appetite.

FRUIT.

Fruit is among the best articles of food. It relishes better than any thing eaten because it is the most wholesome. It prevents or removes constipation, and often acts like a charm upon both body and mind. Eaten with good bread, nothing is equally palatable or wholesome. This never clogs the appetite or stomach, but keeps the bowels open, head clear, passions cool, and the entire man healthy and happy. Try the experiment, and it will be the experiment of a life-time. Food fit for the gods! How much better would we be morally and physically if we ate more fruit and less meat. Great caution and prudence is required. Never eat it before nor after its time; eat it in as natural a state as possible, masticate it well. Fruit comes exactly in the season it is wanted. Eat in the early part or middle of the day, never in the evening. Fruit is rated as "gold in the morning, silver at noon, lead at night." It should be eaten as a part of the meal, never when we have eaten sufficient of other things, nor between meals. It may constitute a whole meal, and a most wholesome one, especially for breakfast. Choose such as are

moderately sweet or gently acid. Always choose the ripest and eat in accordance with the laws of life and health. Preserve the best fruit, it is cheaper in the end.

RULES FOR EATING.

Meals should be regularly timed. A good rule for the time of meals is: breakfast at 7 o'clock; dinner at 1; supper at 7. Three meals a day are sufficient for all classes of persons under all circumstances, and of all ages. For persons having weak stomachs, or of sedentary habits, two meals a day are preferable. Avoid eating between meals, and resolutely reject what does not agree with you. After a meal rest awhile, to allow the gastric juice time to incorporate itself with the contents of the stomach. At meal-time always have pleasant surrounding circumstances.

Never eat when you have no appetite. Want of appetite is equivalent to the most authoritative command to *eat nothing*.

Food should be adapted to climate, season, and occupation. Let all dishes be nutritious, but plain, simple, and wholesome. Avoid condiments, highly-seasoned viands, and greasy food. If you eat flesh, partake sparingly of it, especially in summer.

Eat moderately and slowly, for your health's sake; rapid, gross, and immoderate eating is as vulgar as it is unwholesome. Man knows not how to enjoy a tithe of the gustatory pleasure appended to eating. Let nothing hurry you at or from the table. People usually eat more than Nature requires. Health depends vastly on the amount we eat.

Take upon your plate all, except dessert, you intend to eat, and do not fill the plate again. It is recorded of President Jefferson that he was accustomed to remark, "No man, when he comes to die, ever repents of having eaten too little." It should be remembered that our bodies are nourished not by what we *eat*, but by what we *digest*. As soon as found

that any article of food injures you in any way or promotes bad feeling, discontinue its use at once, and you will very soon lose all relish or appetite for it.

In meat and drink observe the rules of Christian temperance and sobriety; consider your body only as the servant and minister of your soul; and only to nourish it so it may best perform an humble and obedient service. You spend a far greater amount on your palate than Nature requires. Sit down to a plain meal of bread and apples. You will enjoy it better than Vitellius did his thirty thousand different kinds of game at a meal. And this will not keep your wife drudging, half suffocated with the burnt smoke of the greasy kitchen, but give her time to cultivate her intellect, and educate her children.

Only plain, simple, and substantial food is demanded by a natural appetite. Such alone can promote health in the best possible manner. Such alone contains nutrition in the most natural proportions, precisely meeting the wants of the system, promoting health, strength, vigor, and most favorable to long life and physical happiness.

If you put improper food into the stomach it becomes disordered and the whole system is affected. Vegetable matter ferments and becomes gaseous, while animal substances are changed into a putrid, abominable, and acrid stimulus. Now, some people acquire preposterous noses; others, blotches on the face and different parts of the body; others, inflammation of the eyes—all arising from irritations of the stomach.

The fashion of dining after dark, supping at midnight, and going to bed in the morning, is one that democratic Americans, who pretend to despise every thing foreign and aristocratic, should utterly repudiate.

If any one would cultivate a quiet and unruffled temper, let him carefully abstain from every unnatural appetite. Intemperance of any kind will deaden the native acuteness of the perceptive organs.

Two Meals a Day.—If persons who have little exercise and out-door air would eat but twice daily, they would enjoy life more, feel happier, accomplish more in either mental or physical labor, and have many long years of happy exemption from the ordinary ills of life. The stomach would have time for rest, for recuperation, and would thus be able to perform its parts more thoroughly, making purer blood, permitting better sleep, and securing a vigorous appetite for both meals. Try it for ten days, taking the second meal seven hours after the first, and abandon the practice if you will.

Food has been so cheap in our country that all classes have acquired a habit of over-eating, particularly of meats, and the consequence is a grand national complaint of dyspepsia.

It is an established fact that a man partakes of the nature of what he eats. Gross food is inimical to health or beauty of body, or to clear thought; light food and moderation in diet is a great helper to spiritual and intellectual advancement.

MASTICATION AND DIGESTION.

What a set of bolters Americans are; how few among us eat properly or take sufficient time to masticate our food. We literally eat and run, and run in eating. Many persons seem to think that hurrying their meals to save time is economy; their business drives them and they hurry the time of their meals into the smallest possible compass. This is miserable economy! In order to derive nourishment from food, it must be well digested; hence, it must be well masticated. Time curtailed in eating is worse than hiring money at ten per cent. a month. If we can not spare time to eat, we had better not eat at all. Thousands by careless, reckless eating have found themselves the victims of dyspepsia and all its attendant evils. The digestive organs may bear the abuse awhile, without giving signs of trouble, but the penalty

of that broken law must sooner or later come, and it is most sure to come in the form of a broken constitution.

The following table will show the length of time required in the digestion of different articles as shown by experiments made by Dr. Beaumont on Alexis St. Martin, whose stomach was exposed by a gun-shot wound. The figures against each article show the hours and minutes required for the stomach to perform its portion of the digestive process:

<i>Vegetable Food.</i>		<i>Animal Food.</i>
Apples, sour, mellow	2	Beef, lean, fresh, rare, roasted ..3
Apples, sweet, mellow.....	1·30	Beefsteak, broiled
Beans, boiled	2·30	Beef, salted
Bread, wheat	3·30	Beef, fresh, lean, fried
Bread, corn	3·15	Beef, corned, boiled
Corn cake, baked	3	Codfish, cured, boiled
Apple dumpling.....	3	Chicken, fricassee
Potatoes, Irish, boiled	3·30	Duck, domesticated, roasted ..4
Potatoes, Irish, baked	2·30	Duck, wild, roasted
Rice, boiled	1	Eggs, boiled hard
Sago, boiled	1·40	Eggs, boiled soft
Tapioca, boiled	2	Mutton, fresh roasted
Parsnips, boiled.....	2·30	Oysters, raw
Cabbage, boiled	4·30	Oysters, stewed
Cabbage, raw	2·30	Pork, fat and lean
Milk, raw	2·15	Veal, fresh and boiled
Cheese	3·30	Veal, fresh and fried

With due thankfulness to Dr. Beaumont as a scientific man, and for his discoveries, which may be important, I have never placed much reliance on this table. There is a vast difference in stomachs, some seem capable of digesting almost any thing and in a short time, while others are very weak and delicate and require a long time to digest a little. Both the foregoing and following tables are good arguments against animal food.

NUTRITION.

The following table made from the highest European authorities will show the proportion of nutrient properties belonging to different articles used in ordinary diet. The figures against each article show the amount of nutrition in every one hundred parts:

<i>Vegetable Food.</i>		<i>Animal Food.</i>	
Wheat, about	85	Beef, about.....	25
Barley, about	83	Veal, about	25
Rye, about	83	Mutton, about.....	25
Oats, about.....	79	Lamb, about	25
Oatmeal, about.....	93	Chickens, about	22
Rice, about	90	Codfish, about.....	20
Peas, about.....	93	Oysters, about.....	13
Beans, about	92	White of eggs, about.....	20
Potatoes, about	25	Yolk of eggs, about.....	46

TEMPERANCE.

Temperance is of two kinds; moderation in the use of right things, and total abstinence from wrong things. Temperance, in the use of bread, is moderation; temperance, in regard to strong drink, is total abstinence. To be temperate in religion is to serve God with a steadfast zeal, which is according to knowledge; to be temperate in regard to fanaticism is to let it alone. We may be intemperate in the quantity of food. Gluttony buries the soul in gross sensualism. Untimely eating, through its derangement of physical action, retards and diminishes spiritual zeal. All irregularity in eating embarrasses our spiritual emotions and intellectual energy by disturbing vital functions. A dyspeptic stomach and a torpid liver are the enemies of God and the opponents of religion. Let those know who indulge in any false, sensual, and exciting luxury, that they are receiving an article

into the flesh and fluids of the body which inflames the whole circulation of fluids, corrupts the flesh, and tends to prostrate the native energies of the soul.

“Be temperate *in all things*” is the first great condition of goodness and talent. To present our bodies a living sacrifice, holy, acceptable unto God, is our *spiritual* sacrifice; whereas to disorder the body by any violation of the laws of health, is to deprave the mind. Moral purity is as utterly incompatible with physical impurity, as intellectual power with physical weakness.

ABSTEMIOUSNESS.

Fasting promotes piety, clearness of thought, free and easy circulation, and happy feelings, while fullness produces sinful desires. One and all, try abstemiousness—the well, that they may retain and enhance health; invalids, that they may banish feebleness and maladies, and again enjoy the blessings of health; the literary, that they may augment mental efficiency; laborers, that they may increase working ease and capability, and, above all, the sedentary, that they may ward off the impending evils of confinement within doors.

GLUTTONY.

Nature requires but little, and it is wonderful how much our happiness, our vigor of mind, our worth in society depends on the quantity and quality of what we eat. Let us look into the matter a little.

On an average, we eat at least from two to three times more than is necessary. We cripple mind and body by over-eating. The less we eat the more we think and are capable of performing. Shall we fetter the immortal mind by indulging appetite? “I tell you honestly,” says Dr. Abernethy, “what I think is the cause of the complicated maladies of the human race. It is their gormandizing, and stimulating, and

stuffing their digestive organs to excess, thereby producing nervous disorders and irritation." Another eminent medical writer says: "It is the opinion of the majority of the most distinguished physicians, that intemperance in diet destroys the bulk of mankind." "Most of all the chronic diseases, the infirmities of old age, and the shortness of life generally, are owing to repletion." The world over, great eaters are exceedingly stupid and indolent.

DYSPEPSIA.

Follow the rules laid down in this work and you will never have it, but if you are already a sufferer some of the following suggestions may prove valuable: First, remove the causes which produced it. Live in a natural, regular, and abstemious manner. Eat as little as you can to sustain nature, and live as plainly as possible; avoid every thing rich, drink nothing but water, and little of that. "Live on sixpence a day, and earn it." Keep the mind cheerful all the time. Seek amusement, and enjoy it. Exercise much in the open air. Percuss the stomach and abdomen daily, and avoid all medicine. Persevere in this manner, and cure is certain.

FOOD AND GENEROSITY.

Men are most generous after a meal. If it be necessary to ask a favor of a morose or tigerish man, seek an interview immediately after dinner; if a charity is to be solicited from a creature who carries a miser's soul within his encasement of flesh, see him immediately after dinner. At any other time than after a full meal he would resist, and succeed probably in warding off every motive; but while the nervous energies are taxed with the digestive effort, he can not rouse himself so well to meet the emergency. He will rather grant the favor asked than annoy himself with the effort necessary to repel the invader.

STIMULATING DRINKS.

In my mind there seems to be but one side to this question. How, by any possibility, a man can drink that which intoxicates, sell it, take it even as a medicine, or how any physician can order it, in the light of what we daily see, hear, and read, is to me one of the greatest of mysteries. To my mind it seems a question of magnitude and importance—a subject which should call forth the most strenuous efforts of minister, physician, teacher, writer, and those who love law and order, that it may be blotted from the face of the earth. A vast amount of good has been accomplished, but yet how vast is the field of labor that remains. Why weary in a cause so worthy, so noble! Intemperance is a monster so hideous, so destructive, so deadly, it has become the greatest evil in the world. The subject, the cause, is *not* worn out, nor will it ever be so long as men are so foolish and wicked as to drink and traffic in the deadly poison which is building up the cause of evil more than any other. It does not yet appear that reformers have hit upon the right course to entirely overthrow it, but we should continue to do all in our power to accomplish it, feeling that we can not work in vain. I believe rum to be not only the most prolific source of evil, but that it is the father of all wickedness. If there is a class of men who deserve to be despised and contemned by all, and merit the punishment of a just God, it is that class to which belong all who have any thing to do with liquor. All such are guilty in a greater or lesser degree. He who ruins men's souls by selling it in large or small quantities is said to be the most potent agent of him who destroys men's souls and bodies; the physician who prescribes it for his patient digs premature and drunkard's graves for thousands of innocent people; the man who in any way countenances its use, the man who drinks a little occasionally, but does not tipple, as Henry Ward Beecher has said, "the

man who drinks for the sake of drink is a drunkard, whether he reels or not." The *moderate* drinker—alas! where is moderation? who will define it?—there is but one definition: "anywhere from a glass to a barrel!" All these will bring upon themselves, their families and friends, misery and unhappiness here and hereafter. Is it not therefore *dangerous*? It is extremely selfish to drink, and rum is entirely unnecessary in any and every calling in life.

Liquor is man's greatest vice and plays upon his weakest points. If you gain the mastery over this vice you thereby achieve a glorious success. Intemperance has no virtues. It is a deceitful, treacherous, monstrous vice. It destroys the life, health, and happiness of millions. It begets disease and shortens life. It clouds and perverts reason and intellect, prompts to evil, wastes time and property, exposes to temptation, sears conscience, indisposes to good, injures religion, is a curse to the Church and the world, and grieves the spirit of God.

With the use of spirituous liquor are associated, in its whole history, profanity, Sabbath desecration, idleness, accidents, thefts, violence, brutality, gambling, manslaughter, murder, suicide; it destroys labor, property, health, and life beyond all calculation; loads with heavy taxes; fills the work house, infirmary, lunatic asylum, jail, grave; converts its manufacturers and sellers into useless, noxious drones, and sends forth from their pest-houses of destruction widows and orphans, beggars, madmen, prostitutes, thieves, murderers, drunkards beyond number and without end. In proportion to the consumption of liquor is the amount of beggary and misery, of madness and crime, of disease and premature death. The whole history of liquor is evil, evil continually.

Alcoholic drinks diminish muscular power. The strongest and healthiest men are water drinkers. The best and oldest physicians have abandoned its use altogether. If your physician orders it, go to a better one.

The finer moral sentiments are superseded at the wine table by indelicate and impure association, which flow out in ribaldry and bacchanal song. Lord Byron made the following note of a party where wine was, as usual, freely circulated: "First silent, then talky, then argumentative, then disputatious, then unintelligible, then altogether, then inarticulate, and then——drunk!"

Its influence on the mind is not that of perversion only, but of ultimate prostration. Many a vigorous and educated intellect has been reduced to imbecility or idiocy by distilled and fermented liquor. What a wreck of intellect is exhibited in delirium tremens! The miserable victim is pursued by imaginary serpents, wild beasts, and devils.

Sidney Smith thus writes of himself after discontinuing the use of wine: "I not only was never better, but never half so well; indeed, I find that I have been very ill all my life without knowing it. Sweet sleep—if dreams at all, pleasant ones. Understanding and intellect greatly improved. Do more with less fatigue. I can see better without wine and spectacles than when I used both. The stomach is now quite at rest; no heartburn, no pain, no distraction."

There is but one remedy for intemperance, namely, *total abstinence from all that can intoxicate!* This is simple, safe, and certain. This *only* will cure. "It is good neither to eat flesh, nor drink wine, nor any thing whereby my brother stumbleth, or is offended, or is made weak." When nature requires drink, there is nothing so delicious or healthful to a pure, unadulterated taste as water.

The sin of drunkenness expels reason, drowns memory, distemps the body, defaces beauty, diminishes strength, corrupts the blood, inflames the liver, weakens the brain, turns men into walking hospitals; causes internal, external, and incurable wounds; is a witch to the senses, a devil to the soul, a thief to the pockets, the beggar's companion, a wife's woe, the children's sorrow; makes man become a beast and a self-

murderer, while drinking to other's good health he robs his own. The root of all evil is drunkenness.

ONE YEAR'S RUMSELLING.

Carefully compiled statistics show that sixty thousand lives are annually destroyed by rum;

One hundred thousand men and women are yearly sentenced to prison for intemperance;

Twenty thousand children, for the same reason, are every year sent to the poor-house;

Three hundred murders are annually committed under the instigation of rum;

Four hundred suicides annually occur through rum drinking;

Two hundred thousand orphans are bequeathed each year to public and private charities in consequence of rum; and

Two hundred million dollars are paid annually to achieve these results.

TEA AND COFFEE.

I shall waste little space on these drinks; they have caused more sots, more intemperate drinkers, than have more stimulating drinks; for devotees are wedded to these cups more strongly, and more difficulties stand in the way of reform. Tea and coffee injure all who drink of them. They cause sickness, expense, loss of time, and always impair mental and physical efficiency. They weaken the stomach, impair digestion, cause dyspepsia, take away the appetite, poison the blood, injure the skin, destroy beauty, ruin the teeth, reduce muscular strength, and debilitate the whole system. They both contain strong adulterations and poisons, which cause sickness sooner or later, and premature death. If you will have warm drinks, cocoa is far preferable, and a healthful drink in comparison to tea and coffee. Warm water, milk, and sugar is a good substitute.

WATER.

Notwithstanding water is so good, so healthful, so valuable, so necessary, we often err in its use; that is, we take too much, and at improper times—either when it is too hot or too cold, or drink it too rapidly. If our other habits are right, we need little drink of any kind. Our excess in the use of water is only a habit, and a useless one. At meals, while eating, we should drink *nothing*; after eating, a few swallows of water may be taken with advantage, but more is injurious. Between meals it is entirely unnecessary and hurtful; it weakens the stomach and retards digestion. If iced, we should take but very little, and that sipped very slowly. The food we eat, being mostly composed of water, furnishes nearly all the fluid that nature requires. Support Nature and let Art go begging. Water is my only drink. I have tried all others, and return to this as the most healthful, satisfactory, and all that is necessary; it is the only fluid called for by the system. It is the best and the only drink that God has made for mankind, and the only one that will *quench* thirst. Of all the productions of Nature or Art, it comes nearest to that universal remedy or panacea so much searched after by mankind, but never discovered.

Dr. James Johnson, an eminent physician of London, and an eloquent writer, remarks as follows: "The water-drinker glides tranquilly through life, without much exhilaration or depression, and escapes many diseases to which, otherwise, he would be subject. The wine-drinker experiences short but vivid periods of rapture, and long intervals of gloom; he is more subject to disease. The balance of enjoyment, then, turns decidedly in favor of the water-drinker, leaving out his temporal prosperity and future anticipations; and the nearer we keep to his regimen the happier we shall be."

SIMPLE DIET.

A proper system of diet quadruples the pleasures of appetite, makes the intellect much more clear, produces cheerful and happy feelings, drives away all aches, and enables us to do our work, both mental and physical with most pleasure and effect.

No assumption in dietetics is more gratuitous than that variety of food is essential to health. I am acquainted with a young man who lived twelve weeks on Indian-corn bread and water solely, had a high state of health, and was in full flesh at the end of that time.

"I once indulged," says Marmontel, "in living for six weeks on milk, at Compiegne, when in full health. Never was my soul more calm, more peaceful than during this regimen. My days flowed along in study with an unalterable equality; my nights were but one single sleep. Discord might have overturned the world, it would not have shaken me."

Hart, in his "Diet of the Diseased," gives several instances of individuals who lived for many years wholly on cow's milk. Caillic states that some African tribes make milk their sole fare. Some of the Arabs who range the great desert of Sahara are said to live altogether on milk, and to attain to a great age.

Xenophen, in his famous "Retreat," says that he found a tribe near the Euxine who lived on boiled chestnuts. The children, he remarked, were so fat and chubby that they were "nearly as thick as they were long."

Many of the ancient Christians, driven by persecution from the ordinary dwelling-place of man to retired cells and caverns, are said to have lived on bread and water only, and many of them attained a great age—some of them 120 years.

NOTES ON DIET.

“I recommend,” says Lord Bacon, “rather dieting for certain seasons than frequent use of physic or medicine, except it be grown into a custom; for dieting alters the body more, and troubles it less.” Dr. Abernethy very judiciously advised his patients to allow the stomach full time for digestion. Six or eight hours between meals, five hours for digestion, the remaining time for the stomach to rest. This means two meals daily; especially for the sick.

The stomach is a very delicate organ, it must have rest; if it does not it will surely lose its power of digestion, thereby causing dyspepsia, with all its untold evils, and when once it becomes broken down it becomes very difficult to restore; almost impossible. Those who have inherited weak stomachs know the value of this remark.

Doctors should be the leaders of and examples to the people in all that pertains to good habits and the laws of health. We honor such doctors and have faith in them, because they endeavor to teach by precept and example. There are many such, yet how many are there on the other hand who are not what they should be, but instead are drinkers, smokers, chewers, and opium-eaters; indeed, they seem to live in utter disregard of all laws of health—thinking, perhaps, because they are doctors, they are proof against all harm from such. We may cry *Shame!* shame on the medical profession!

The fact that men get angry when we kindly but promptly describe their vices furnishes incontestable proof of internal, though perhaps unrecognized consciousness that the truth is against them.

It is as truly a sin to transgress physiological laws as to violate one of the Ten Commandments. These are no more

the laws of God than are the laws of organic life. If only the physical character of our posterity were affected by the bad physical habits of their parents, much less damage would accrue than now appears.

Some articles of food have no carbon, others no nitrogen; all kinds of food have water or waste from 5 to 95 per cent. The following table shows the result of the observations of one of the ablest chemists of the present age on this subject:

One Hundred Parts.	<i>Solid or Nutritive Matter.</i>			
	Water.	Carbon.	Nitrogen.	
Beef, lean and fresh.....	26	74	10	8
Mutton, lean.....	24½	75½	8	6
Chicken.....	23	77	..	..
Eggs, the yolk.....	45	55	..	..
Eggs, the white.....	20	80	..	..
Fish.....	18	82	..	..
Oysters.....	13	87	36	..
Bread.....	66	34	31	..
Potatoes.....	24	76	11	..
Rice.....	78	22	..	..
Arrowroot.....	82	18	36	..
Butter.....	83	17	69	..
Beef tea.....	4	96	..	..
Cow's milk.....	13	87	..	..
Oatmeal.....	92	8	..	..
Cornmeal.....	86	14	..	..
Wheat.....	84	16	39	2
Rye.....	80	20	37	2
Cherries.....	24	76	..	..
Peaches.....	20	80	..	..
Gooseberries.....	18	82	..	..
Pears.....	16	84	..	..

If a man lives for the table the organs of the mouth and chin change their expression, the eye grows dull, the gait heavy, the voice takes a coarse animalized sound, and the higher powers of intelligence he may once have had will be manifested nowhere, save as purveyors to the organs of taste and the gastric energy.

Excessive eating produces ruptures on the skin, pimples, etc., destroys the blood, impedes circulation, dulls the brain, and takes away almost all our enjoyment of living. One abuse necessarily leads to another, and this is especially true of eating and drinking.

The secrets of health are six: 1. Keep warm. 2. Eat regularly and slowly. 3. Maintain regular daily bodily habits. 4. Take early and very light suppers. 5. Keep a clean skin. 6. Get plenty of sleep at night.

The use of tobacco has made us a nation of spitters. Tobacco-users are not alone in violating good taste and manners, by hawking and spitting. Not only this, but they waste a very important fluid. Never be seen to spit.

VII.

SLEEP.

Sleep, blest refiner of the human soul! How we lose in thy sweet embrace the cares, the trials of the day, and in their place gather new hopes, whose rays dawn on our morrow like the bright warm sun.

The Necessity of Sleep—How to Secure Sleep—Children—Sickness and Sleep—Feather Beds.

SLEEP is as important to body and mind as food. Without it the health of the most robust would fail. Those who argue or practice the philosophy of little sleep are in the wrong. It does not economize time, it does not save money; in the end it will prove a great loss of time and a great cost, not only of money but of life.

Laboring men, and students especially, need much sleep, seven or eight hours at least, some more than this. Nine o'clock is the best hour for retiring. One hour's sleep before midnight is worth more than two hours after that time. It is much better to study, or to do whatever we may have to do early in the day than at night.

Children require more sleep than adults, and some individuals more than others. The harder we labor, either with mind or body, the more sleep we require. To answer the purpose for which it was bestowed, sleep must be quiet and sound. Among the causes which prevent or disturb sleep are: indigestion (often caused by late suppers); too great bodily fatigue; mental excitement; strong tea or coffee; disordered passions; unsatisfied desires; bad air; too much, or two little clothing—in short, all unnatural conditions. In

this connection, let me suggest one or two remedies for sleeplessness.

The great point to be gained, in order to secure sleep, is to escape from thought, especially from that clinging, tenacious, imperious thought which, in most cases of wakefulness, has possession of the mind. Dr. Brien, in his curious essay on the "Anatomy of Sleep," thus directs how to fall asleep: "I turn my eyeballs as far to the right or left, or upward or downward, as I can without pain, and then commence rolling them slowly around in their sockets, until I fall asleep, which occurs generally within three minutes, and always within five. This not merely diverts thought into a new channel, but actually suspends it."

Other ways may be mentioned, but monotony is best; such as listening to the ticking of a watch or clock (a watch under the pillow, immediately under the ear, is the best); saying the multiplication table, getting up and walking or reading, or pouring cold water down the spine. But it is better than all to avoid the causes of sleeplessness. If you will drink strong tea, eat late suppers, overwork either mentally or physically, you ought to go without sleep until you learn better.

It is very hurtful to allow children to sit up till 8 or 9 o'clock, or perhaps till their parents retire. It is pleasant to see their cheerful faces, to witness their gleeful sports, and seemingly cruel to drive them off to bed, when perhaps it is the only time of the family gathering. But their health is of more importance than their parent's pleasure. Late hours for children are destructive in many ways. Shortening life, promoting disease, wasting energies, taking away the ruby lips, the blooming cheek, the sparkling eye, and producing a sickly, haggard, worn countenance. "But," says some overburdened mother, "it is so much work to get my children off to bed." Set a time for them to retire, and teach them to go at that hour without being driven. Teach them to love

to do right, and custom will certainly render it pleasant and easy for them and for you.

All that live must sleep; even the entire vegetable kingdom sleeps profoundly in winter, to awake with renewed vigor on the opening of spring. All animal life, from snail to man, must also rest or die. Nature compels it, nor can any human effort or will forego it; nor can we be better employed than when thus renewing our vital energies. Nature will arouse us to consciousness when our sleep is out, and when thus aroused we should arise at once. To hug the pillow, half asleep and half awake, is most pernicious, and, like over-eating, only craves the more, besides often inducing impure feelings, which too often result in vice. Would that the importance of arising immediately on waking could be impressed upon all! If persons are troubled with drowsiness in the morning it may be remedied in this way: At night set a basin of water near the bed, within reach; immediately on waking, with the fingers or a sponge, put a little water on the face, head, and eyes—sleep will hastily depart.

Those who would enjoy sleep must exercise, and thereby sharpen the appetite for it. Get comfortably tired before you retire, then go to sleep as soon as possible. Religious contemplations and devotional exercises are promotive of sleep. They diffuse over the soul a delightful quiet, a heavenly calmness, which invites sleep. Music also has an excellent effect to repose the mind. Avoid mental excitement, or great physical exertion just before retiring.

Invalids, and the sick in particular, require much sleep. As a restorative means, medicines bear no comparison with sleep. Awakening the sick to give drugs is consummate folly. A day nap is most excellent for invalids, children, and all who do not or can not obtain sleep enough during the night. For those who work hard, and all the time, it makes two days of one; takes away fatigue, and makes the

latter half as pleasant as the earlier. If you can not obtain sleep after the first few trials, continue trying until you can, and you will soon form the habit. Even though you do not lose consciousness, the rest will be beneficial. The best posture for inducing sleep is doubtless the recumbent, lying on the back; because it facilitates respiration, and seems the most natural. Lying wholly on either side often causes the internal organs, and even the brain, to sag and remain mostly on one side, and represses free respiration through the lungs and circulation through the heart. Habituate children to sleep on their backs, and particularly with their mouths closed and head slightly elevated.

Bed covering is generally too abundant. Do away entirely with those abominations, "comforters;" they allow no air to circulate through them, and when dirty can not be cleaned. Always use blankets for bed clothing. Never sleep in any garment worn during the day; the night dress should be well aired every morning.

Above all avoid feather beds, they are relics of barbarism; non-conductors of the electrical currents, which naturally communicate between the surface of the body and the atmosphere; they obstruct the escape of gases from the body given off by sensible and insensible perspiration; they check that part of respiration which is naturally carried on through the skin. Another objection to them is that they are the general reservoir of the various exhalations of the different persons who have lain upon them, and they retain the effluvia and humors which may have thus been gathered. Hence, for those who love health more than soft beds, feather beds should be rejected, and husk, palm-leaf, straw, or hair mattresses adopted for all seasons in the year.

One more caution, sleep alone! Although it is so common for persons to sleep with others, it is nevertheless a *very injurious practice*. Especially is it bad for the young and old, the sick and well to sleep together. The old, the weak, and the

sick take the vitality, strength, and life of the young and well. I have known serious cases of decline and death from this cause. It is because of the electrical influence growing out of immediate personal contiguity. For man and wife to sleep together is unhealthful, entirely unnecessary, an animalish habit; especially so, if the man is saturated with liquor or tobacco. In the best society abroad and in this country, man and wife have separate apartments, and this is as it should be.

VIII.

F A S H I O N.

“ Loveliness
Needs not the aid of foreign ornaments,
But is, when unadorned, adorned the most.”

Fashion and Folly—Fashion’s Slavery—Clothing—Dress—The Corset—
Nobody Laces.

WE profess to be a Christian people, and are contributing, very sparingly, to be sure, to the laudable enterprise of sending the Gospel to those nations who are enveloped in darkness of idolatry; and yet we have an idol in our midst worshiped with a zeal worthy a Hindoo priest. No heathen god or goddess has ever had more zealous devotees than *Fashion*, or a more absurd and humiliating ritual, or more mortifying and cruel penances. Her laws, like those of the Medes and Persians, must be implicitly obeyed, but unlike them, change, as certainly, and about as often as the moon. They are rarely founded in reason, usually violate common sense, sometimes common decency, and uniformly, common comfort.

Fashion, unlike custom, never looks at the past as a precedent for the present or future. She reposes unanticipated burdens without regard to the strength or means of her hoodwinked followers, cheating them out of time, fortune, and happiness; repaying them with the consolation of being ridiculed by the wise, endangering health, and wasting means.

Semblance and shade are among her attributes. It is of more importance for her worshipers to *appear* happy than to *be* so. She makes Folly originator and conductor of ceremonies, all based on the rickety foundation of vain show, each routine of which must be positively adhered to until the fickle goddess shapes her kaleidoscope again, and then, O Jupiter, what a bustle! If she requires oblations from the four quarters of the globe they must be had, if wealth, health, and happiness are the price. If she fancies comparative nakedness for winter, or five thicknesses of woolen for dog days, she speaks and it is done. If she orders the purple current of life and the organs of respiration to be retarded by steel, whalebone, cords, corsets, etc., it is done. Disease laughs, and death grins at the folly of the goddess, and the zeal of the worshipers.

Fashion taxes without reason, and collects without mercy. She first infatuates the court and aristocracy, and then ridicules the poor if they do not follow in the wake, although they die in the ditch. She is faithless, fearless, uncompromising, and tyrannical. Reader, if you love freedom more than slavery, liberty more than thraldom, happiness more than misery, competence more than poverty, never bow your knee to the goddess Fashion.

CLOTHING.

The first requisite in clothing is to have all our garments loose and flowing, especially about the head, neck, and vital organs. Clothes should be adapted, in quantity and quality, to the state of the weather and the nature of our employments. No sensible person will allow himself to be strictly governed by frequent change of fashion. Dress does not make the man; still it becomes our duty to dress substantially, and as well as our purse will allow. We should depend more upon Nature and less upon Art. Whatever is worn next the skin should be often changed. Cleanliness

promotes health. Colors should always be plain, and suited to age, sex, or complexion. How vulgar is bad taste in dress; and yet how few display good taste. It is, to some extent, an index of mind and character. We spend, as a general thing, too much for dress; display too much pride, too little sense, and a great deal of monkey by imitating every foolish fashion. In clothing, as in all things else, the best is the cheapest.

In a climate so variable as ours, the importance of warm clothing is far from being generally appreciated. The edicts of fashion, always religiously observed, are issued under an intelligent hostility to health and comfort.

The dress that appears uncomfortable is untasteful. Dress should always be considered as secondary to person, health, and comfort. Our errors in dressing are every day deteriorating the race. In the application of clothing to the body and limbs, the rule should govern that it be so loose as not to obstruct the circulation of the blood in the smaller vessels.

Wear flannel next the skin every day in the year, varying in thickness with the season. Nearly all, women especially, wear too much clothing over the vital parts and too little about the extremities. How many have found an untimely grave from sickness caused by cold and damp feet. How I shudder when I see the cruel and abominable fashion that exposes the feet and limbs of little folk. The greatest reform the world is in need of, is a reform in the dress of women. If all women were properly clothed for a few years, we should see such a change as would be difficult to realize. Faces that are now pale and sunken, and eyes that are now lustreless, would then be glowing with health, and bright with vivacity; a light elastic step in place of the swinging, slippery style, and flat shrunken forms rounded out to Nature's beautiful proportions.

Let your dress be sober, clean, and modest; not calculated

to set off the beauty of your person, but to declare the sobriety of your mind, that your outward garb may resemble the inward plainness and simplicity of your heart; for it is highly reasonable that you should be one man, and appear outwardly as you are inwardly.

THE CORSET.

Fashion is all that favors it. Reason and common sense are against it; anatomy, physiology, the love of health and life are against it; good taste, humanity, all people of sense and religion are against it. Who could have been the prime instigator of a fashion so hostile to health and life? Who will be so foolish as to follow such a wicked and destructive fashion? If the Creator who formed our bodies so "fearfully and wonderfully" had intended that they should have been the shape of an hourglass, he would have thus formed us. Thousands die annually, the victims of consumption produced by tight lacing. To girt up the vital organs is to commit virtual suicide. A strange, cruel, deadly, and tyrannical fashion, and great fools who follow it.

Nobody laces! no, indeed! Whoever saw a woman who laced? At least no lady considers herself as dressing tight, if she knows any one who dresses tighter. So much injury has been done by lacing that it would be supposed ladies would take warning, but they do not, as we daily see the abominable practice. But fortunately, it is confined only to the foolish. Do young ladies know that the *least compression* about the vital organs is very detrimental to health? For what reason do ladies lace? Did they ever find a man or a woman who admired a wasp waist? Do not sensible men and women look upon such things as being awful, and avoid such silly, brainless fools? It is for those who lace, but think they do not, that I write.

Dr. Warren, of Boston, says that one-half the women

among the well educated (he probably means *fashionably* educated) have crooked spines. Indeed, it is a difficult thing to find a straight spine among girls and women; rather an uncommon thing among boys and men. I need not here remark that crooked spines are hazardous and dangerous, and should be remedied at once.

IX

B E A U T Y .

The Beautiful is higher than the Good, for the Beautiful includes the Good within it as a part.—*Goethe*.

Beauty of Face and Mind—Venus de Medici—How to Improve the Features—To Acquire a Beautiful Form—Notes on Beauty.

“THERE is a continual relation,” Renfrew truly observes, “between the body and the mind; slavery, vice, and ignorance brutalize the features; virtue, independence, and knowledge ennable them. How hideous is the countenance of an ignorant, vicious man! How admirable is that of an honest man, enlightened by knowledge and science.”

To retain beauty, or to make it, you must have the mind chiseling away at the features. A handsome man who does nothing but eat and drink grows flabby, and the fine lines of his features are lost; but the hard thinker has an admirable sculptor at work keeping his lines in repair, and constantly going over his face to improve the original design. The higher the culture the more varied will be the expression of the countenance. Any face, no matter how highly the intellect has been cultivated, will fall short of perfect beauty, unless the moral feelings and the affections shall have received due development.

The Venus de Medici, considered the most perfect existing model of the female form, has been the admiration of the world for ages. Alexander Walker, after minutely describing this celebrated statue, says: “All these admirable char-

teristics of the female form, the mere existence of which in woman must, one is tempted to imagine, be, even to herself, a source of ineffable pleasure. These constitute a being worthy, as the personification of beauty, of occupying the temples of Greece; present an object finer, alas! than Nature even seems capable of producing; and offer to all nations and ages a theme of admiration and delight."

Well might Thompson say :

" So stands the statue that enchanteth the world,
So, bending, tries to vail the matchless boast,
The unrivaled beauties of exulting Greece."

And Byron, in yet higher strain :

" There, too, the goddess lives in stone,
And fills the air around with beauty.

Within the pale
We stand, and in that form and face behold
What mind can make when Nature's self would fail,
And to the fond idolators of old
Envy the innate flash which such a soul could mold.

We gaze, and turn away, and know not where,
Dazzled and drunk with beauty, till the heart
Reels with its fullness; there—for ever there—
Chained to the chariot of triumphal Art,
We stand as captives, and would not depart."

To IMPROVE THE FEATURES.

Cultivate the mind, refine the taste, cherish all the virtues, and every gentle and loving mood; avoid gross food and strong drink, and harbor no disturbing passion. Be lovable and you will be beautiful.

To ACQUIRE A BEAUTIFUL FORM.

Take abundant exercise in the open air—free, attractive, joyous exercise; such as young girls, when not restrained by

false and artificial proprieties, are wont to take. If you are in the country, or can get there, ramble over the hills and through the woodlands ; botanize, geologize, seek rare flowers and plants, hunt bird's nests, and chase butterflies ; be a romp, although you may be no longer a little girl. If you are a wife and a mother, so much the better ; romp with your children. Attend also to your bodily positions in standing, sitting, lying, and walking, and employ such general or special gymnastics as your ease may require. Live, while indoors, in well-ventilated rooms ; take sufficient wholesome and nourishing food at regular hours ; keep the mind active and cheerful—in short, obey all the laws of health.

THE LAW OF BEAUTY.

The law of beauty requires that the mouth should be small and expressive ; the teeth small, slightly rounded, and white ; the chin of moderate size, white, soft and gracefully rounded ; the eye long, high opening between the eyelids, and immaculate clearness of both the white and the iris. They should be large, especially in woman ; the cheeks moderately plump, and delicately tinged ; the hair fine, soft, wavy or curling ; the neck white, smooth, straight, and flexible ; the hand and arm white, soft, long, round, tapering, and delicate ; and a soft, smooth, transparent, and delicately tinted skin.

NOTES ON BEAUTY.

Honesty, purity, and love have their lawful physiology and facial expression. Every love impulse, affection, and, indeed, every power of activity in the universe is in the constant effort to express itself outwardly in the true and orderly form. Beauty is the robe of divinity itself, the privilege of angels.

Hardness of heart and purity of life coöperate with an expanded chest, wholesome air, copious breathing, and out-door exercise, in imparting to the fair cheek the coveted roseate

tinge. Quiet happiness, ease and freedom from care are essential auxiliaries.

Violent passions, mental or physical suffering, care and anxiety depress and bleach the cheek, and give a peculiarly haggard expression to the countenance. Whatever, then, is favorable to goodness and happiness is favorable to health and beauty.

Intellectual and physical culture are essential to beauty. Beauty begets beauty always and inevitably.

X.

AMUSEMENTS AND EXCESSES.

Amusements—Billiards—Ten-Pins—Boxing, Simple and Fancy Blows, Parries, etc.—Skating—Excesses—Tobacco—Tobacco-using—Smoking—Forty-four Objections to Tobacco.

AMUSEMENTS.

AS A PEOPLE, we do not well understand how to amuse ourselves. What we need is a real hearty, healthful amusement, one which will brighten life, strengthen virtue, and ennoble character. God has shown by his word and works, that he approves of good cheer and mirth. The good, ancient Preacher has said that “It is comely to be merry, and there is nothing better than that a man enjoy good in his labors.” “A merry heart maketh a cheerful countenance.” Amusements that separate the sexes are dangerous. God meant that man and woman should live together, work together, and, in all the functions of life—civil, social, religious, artistic, and intellectual—coöperate with each other, and their mutual relations are always harmonizing and balancing, particularly so in the seeking for and participation of amusement.

Amusements are good and necessary to happiness and health of body and mind. Americans, as a class, have altogether too few recreations. The “almighty dollar” keeps us too steadily at work. There should be more holidays, more picnics, excursions, country trips, and resting spells. So much work and so little amusement makes us

stupid, and unhealthful, and deprives us of much happiness. Especially do these remarks apply to persons of sedentary habits, in-door occupations, literary persons, and to schools and colleges. The mind, as well as the body, would be in a far better state, and accomplish a vast deal more, in a much better way if we took more time for amusement and rest. Animated physical amusement is much the best, but passive mental amusement is also good to recreate the mind.

BILLIARDS.

At the laying of the corner-stone of the Dartmouth College Gymnasium, one gentleman who spoke upon the occasion said he was suspended (or expelled, I can not recall which) from College for playing a game of Ten-pins. Surely, we live in a time of progress, and who is not thankful for it.

It will not be long before Billiard Tables will be introduced into College Gymnasiums. And why not? who will say there is harm in a game of billiards? It is a beautiful pastime, full of amusement, interest, profit, exhilaration, and excitement. The game itself can do no harm; harm lies only in the surroundings. Then why not purify it, free it from its evils, and take from it all its evil associations? Place the billiard table in the gymnasium, and in private residences where it can be afforded. Young men will play, and if they can not find billiard halls free from temptations, they will go where they can be tempted and will fall, though not willingly, nor intentionally. Then give them opportunity to play where they may be free from evil and contamination. For this reason, I uphold such a use of them, and I live in hopes of seeing their early introduction into gymnasiums of all kinds, and in connection with Young Men's Christian Associations.

TEN-PINS.

As I have so strongly recommended the introduction of bowling alleys in connection with the Gymnasium, a very

few words regarding the game will not be out of place. The exhilaration, excitement, and emulation connected with this game make it more interesting and profitable than many other kinds of exercise. I strongly recommend its practice. It is simple, interesting, profitable, and free from danger. It will draw students to the Gymnasium, and cause them to exercise when nothing else would. Learn to roll with either hand, else much rolling with one hand alone will tend to make you one-sided, and cause one shoulder to be higher and larger than the other.

Set up your own pins, or for one another. Setting up is the best part of the exercise. Spurn the idea of assistance of any kind. From a College Gymnasium and bowling alleys small boys should be peremptorily excluded.

BOXING.

This manly exercise has no necessary connection with the brutal and disgusting exhibitions of the "Prize Ring." I treat this subject simply as a physical exercise; one which more than almost any other develops and brings into play the best qualities of our compound nature—quickness of perception in the mind, and quickness of action in the body. Good sparring requires the simultaneous action of almost every organ. The eye must be alert to detect, and even anticipate the movements of the opponent. Every nerve and muscle, from those of the remotest extremities to those which lie close to the citadel of life, are brought into simultaneous action at the command of the brain. Sparring is an exercise which any gentleman may take, with the assurance that it will be of physical benefit, and can produce no injury to him or to his opponent; for the blow with the gloved hand, no matter how well delivered, can do no harm. Every one should be taught this graceful and healthful exercise. The knowledge of sparring, independent of its uses, is a means of self-defense when assailed by lawless outrage or vulgar

impertinence, and has the additional recommendation of being one of the most healthful exercises by which the vigor of the human frame can be improved. The whole body partakes of its beneficial consequences, when heartily pursued; the muscular conformation is brought into action, and the latent energies of the system are gradually but effectually developed. As the health of the mind is influenced by the health of the body, additional stimulants to its pursuit are offered; and as it can be enjoyed at all seasons and at all hours, in the most confined as well as the most extensive localities, by the old as well as by the young, by the weak as well as by the powerful, it is in fact one of the best athletic exercises, and should be universally encouraged. Instead of teaching one to be pugnacious it has the opposite tendency, teaching one to mind his own business, and to evade a quarrel as long as possible.

Now there is a trite saying, no less old than true, that "nothing is worth doing that is not worth doing well." If self-defense be at all requisite, if it tend to the protection of life or property, then it is worth acquiring in its natural form, together with all the art it will admit of. Art is essential and necessary in boxing. Pugilism includes nothing essentially vicious or immoral.

There are two golden rules for a boxer, namely, *hit straight and keep your temper.* Fail in either of these requisites and you will probably come off second best; fail in both and you will certainly do so. Listen to an account of a battle where strength and weight and anger were over-matched by skill and coolness: "As the assailant rushed in he ran a prominent feature of his face against a fist which was traveling in an opposite direction, and immediately after struck the knuckles of the young man's other fist a severe blow with the part of his person known as his 'bread basket.' The second round closed the battle."

It is not easy to teach any branch of the science of arms in

a book ; and boxing is perhaps more especially difficult here than any other. Still, something can be done even through the medium of ink and paper: We all favor our own ways ; I by no means call the system I teach "my system," but I venture to call it the best I ever saw, and because it was taught me by two of the best boxers in the country, Prof. Bailey of Boston and Prof. Molineaux of the Harvard Gymnasium. I have taught it to hundreds of students with good success.

Remarks.

First, position ; body straight, head erect, knees stiff, feet eighteen inches or a natural step apart ; left foot in advance of right. Gloves on, fists closed and, when in process of hitting, tightly clenched ; arms moving alternately across body ; right hand a little higher than left, and as they move, elbows should touch sides each time, or be kept close into sides ; let elbows go far back each time, shoulders and arms easy and loose ; arms should be kept in perpetual motion.

Look opponent straight in eye ; always keep on guard ; bring hands back to position as soon as you have hit ; parry and hit regularly ; maintain good, easy, and light footing on floor ; bend only from hips ; cultivate quick eye ; hitting, bend forward ; guarding, bend backward ; keep hands high ; do not let either drop after hitting ; in moving about use toes and move lightly ; be natural, no airs ; answer all blows immediately.

Simple Blows.

1. Straight out, left hand to face.
2. Straight out, right hand to face.
3. Straight out, right hand to pit of stomach.
4. Round blow to left side, right hand.
5. Round blow to right side, left hand.

6. Round blow to left of head, right hand.
7. Round blow to right of head, left hand.

Upper cut blow made with either hand by under semi-circle when opponent's head is down.

Parries for Simple Blows.

1. Raise right arm obliquely across face.
2. Raise left arm obliquely across face.
3. Right hand at pit of stomach, brace arm on side.
4. Left elbow at side.
5. Right elbow at side.
6. Raise left arm or forearm to right side of head.
7. Raise right arm or forearm to right side of head.

Upper cut forearm before face, one foot from face.

Fancy Blows.

Straight counter; inside counter; cross straight counter; chop: cross parry; back fall, feints (deceits), 1, 2; 2, 3; 3, 2; 6, 4; 4, 6; 7, 5; 5, 7. Counters (there is a counter for every blow). Blow 1, counter 6; 2, 7; 3, 1; 4, 2; 5, 1; 6, 2; 7, 1. Always take 4 and hit 1.

Practice.

Advance and retreat; hit out 1 and retreat; hit out 1, 2, and retreat; hit all blows standing still; hit all blows walking about, calling off; hit 1, parry 1, alternately; hit 1, 2; parry 2, 1, *vice versa*; hit 1, 3; 1, 4.

It is impossible to explain these blows through the medium of the pen.

SKATING

Has become quite fashionable and popular, not only as an exercise, but as an accomplishment. It is an exhilarating and invigorating exercise, and we are glad to see both sexes

take part in it with so much zeal. Ladies, however, should take this exercise with great caution, as there is great danger of too greatly prolonging the exercise. This practice will give strength and flexibility to the muscles of the feet and ankles—in fact, all the lower limbs—with a correct and easy carriage of the body. This graceful accomplishment must be learned by practice. A few hints, however, may be given.

Fasten the skates to the feet in such a manner as not to prevent the free circulation of the blood, or even the free motion of the joints of the toes, heels, or ankles. The skating dress should be close and warm; flannel ought to be worn next the skin in every case; for we all know that this exercise causes great perspiration, and when standing or riding after it, a chilliness is very apt to come on unless we use this warm absorbant. I would recommend all who live within a reasonable distance to walk home after skating. By this means the blood will be kept in brisk circulation, and the liability of taking cold materially lessened.

If you should fall through the ice, extend the arms horizontally over the edges of that which is unbroken till a plank or rope is passed to you. Avoid very rough or very smooth ice. Be self-dependent; or if you must have aid, take the hand of a friend.

The beginner must be very fearless but not violent; not even in a hurry. Keep the heels near together; keep the ankles stiff and firm. Look before you, not at the feet. Stand erect. All sudden and violent action should be avoided.

Commence the exercise gradually, and do not overdo under the excitement of the moment. Do not stand or sit when warm. Learn to skate easily and gracefully. Avoid skating against the wind.

VULGAR EXCESSES.

TOBACCO.

The use of this nauseous and filthy weed we must class among the worst of vulgar excesses; it was discovered by Sir Francis Drake, near Tobasco (Yucatan, Mexico), hence its name. It is one of the greatest, if not the greatest enemy to physical life. It is the most potent enemy to right moral character. "For what was tobacco made?" is a question often asked, evidently intending to prove that because it is a natural production it is proper and right to use it for chewing, smoking, and snuffing. Opium, Deadly Nightshade, and Henbane are all natural productions; should these therefore become habitual luxuries? Tobacco is one of the very strongest poisons. A single drop of the concentrated oil put upon the tongue of an animal will destroy its life instantly.

It is one of the most unnatural and poisonous things that can be taken into the mouth. An appetite for it is entirely artificial, created by habit. God never made such an appetite, nor made the weed to be used as a luxury. He made man for more elevated enjoyments, for more dignified practices, for more reasonable devotions.

It as truly intoxicates the brain and nerves as does alcohol. The smoking of a single cigar increases the pulse from fifteen to twenty beats per minute.

It is quackery to prescribe it so often as medicine; when thus prescribed, the *mouth* is no place for it.

It enters the circulation and destroys the healthful properties of the blood.

The very worst forms of dyspepsia, with its long train of attendant evils—piles, and chronic diarrhea—are produced by its use.

Do not *commence!* If a man begins taking it, he takes it eternally—he finds no leaving off place.

A crime against nature is a crime against God. The tobacco devotee knows his course is wrong.

The tobacco-user is giving forth pestilential vapors from all the pores of his skin. He is an embodiment of perpetual miasma. A walking distillery of deadly essence.

Tobacco costs, every year, five times as much as the support of the gospel.

Man is quite sufficiently animal in his character without any such artificial promptings as tobacco, alcohol, or any other producer of unnatural appetites.

Tobacco excites the nervous system, and, in time, renders it prostrate. It has the same effect on the mind.

The tobacco-user must necessarily lose his moral courage, self-respect, and self-government. It also enslaves the mind. No man can be strictly a gentleman who uses tobacco in any form. Men are wanting in moral courage who can not give up the use of this destroyer. Let them combat the foe at every avenue, and be determined to conquer, or die. Oh the *power of I WILL!*

Tobacco blunts the conscience.

A writer in one of our periodicals, speaking of the effects of tobacco in his own case, says that "Smoking and chewing produced a continual thirst for stimulating drinks; and this tormenting thirst led me into the habit of drinking ale, porter, brandy, and other kinds of spirits, even to the extent of intoxication." The same writer adds that after he had subdued his appetite for tobacco, he "lost all desire for stimulating drinks."

It destroys the teeth, instead of preserving them; wears off the enamel, thereby causing decay, ulcers in the gums, wearing the teeth down, giving a filthy mouth. Its consumers are always benefited by quitting it *at once and for ever*, and it can be and must be done in this way or not at all.

There is no foe to human society that is so enticing, enslaving or so invincible. Health and longevity are Christian

duties, and their abuse is a crime against nature and nature's God. Every man who knowingly brings upon himself disease and death by tobacco is a suicide; and drunkards and suicides can not enter the kingdom of Heaven. Whosoever wars with nature must some time pay the forfeit, the penalty.

It destroys health in many ways; the fluids, the solids, the nervous system, the brain, the heart, mind, intellect, morals, are all affected by it. Who can deny it?

It destroys eyesight, hearing, and circulation. Every minister of the Gospel, as well as every physician, ought to cry aloud against it; for it destroys the highest susceptibility of the soul.

It is as truly a sin to transgress physiological law, as to violate one of the Ten Commandments. The tobacco-user's judgment, reason, and common sense all conjoin their testimony that this is a sin, yet he heeds it not; it is possible to convince, to convict, but to convert is difficult. It greatly retards the progress of temperance, and is almost certain to lead to intemperance. Tobacco and liquor may be called twin-brothers—nay, rather twin devils.

STUDENTS.

How *painful* to see our students—men who are soon to lead in our national councils, to shape the morals and manners of society—making themselves downright sick, day after day, to form a habit so disgusting, so poisonous, steeping their nerves and their intellects in its narcotic influence, the direst tendencies of which are to impair their health, to enfeeble their minds, and to disqualify them for a place in cleanly and polite society.

A FINAL PLEA.

Tobacco helps fill our poorhouses, hospitals, insane asylums, houses of correction and penitentiaries. It puts money

into the pockets of physicians, by increasing the prevalence and severity of disease. It gives business to lawyers, sheriffs and courts of justice; for all the knaves, vagabonds, pick-pockets and highway robbers are chewers and smokers. Low, vulgar, and vicious physical habits and corresponding moral habits generally cluster together. Do you value your body, mind, and soul? then put away for ever an enemy so foreign to your nature, so hurtful to your being for time and eternity. Put away this nerve-prostrating, mind-benumbing, soul-paralyzing drug; this fleshly, ungodly lust! Let every man break the bonds of this vile and degrading servitude, and no longer let his spirit lie in bondage to his flesh. Let the powers of his higher nature come to his rescue, and not flinch from the dreadful conflict till they shall gain the victory over their physical being, and the body shall yield quiet submission to the triumph of the soul.

LAUGHTER AND TOBACCO.

In order to keep the mind and body in good health, periods of recreation are necessary. There must be some amusement taken which will excite laughter. There are a very important set of muscles called the "risibles," and they are designed for use as much as any other. The brain and body are both exercised by laughter, and all who have attended to physiology and the laws of health declare that nothing is more productive of good health than a full, hearty laugh. I would recommend that in every family some portion of each day should be devoted to social and domestic enjoyment. Then read the following, it will certainly serve for more than one day's laughter:

Tobacco was first brought into repute in England by Sir Walter Raleigh. By the caution he took to smoke it privately, he did not intend it should be copied. But sitting one day in deep meditation, with a pipe in his mouth, he inadvertently called to his servant to bring him a tankard of

small beer. The fellow coming into the room, threw all the liquor into his master's face; and running down stairs, bawled out "Fire! Fire! help! help! Sir Walter has studied till his head is on fire, and the smoke bursts out of his mouth and nostrils!"

SMOKING.

Smoking is a useless, expensive, selfish, and filthy practice; it leads to drunkenness in many cases, for it is rare to find a drunkard who does not smoke; the man who smokes every day is never safe from the gutter, and he who deliberately runs this risk has not the courage to avoid any other sink of moral degradation, were it not for the fear of being found out. As to the chicken-hearted plea, "I can't quit it," even when convinced that it is wrong and unhealthful, hear the testimony of James Parton, who was a slave to the practice for thirty years, and who heroically broke from his chains on the instant of his resolution to do so: "I have less headache, I enjoy exercise more, and step out much more vigorously. My room is cleaner, I think I am better tempered, as well as more cheerful and satisfied. I endure the inevitable ills of life with more fortitude, and look forward more hopefully; but it decidedly pays to stop smoking."

DR. GULLY ON SMOKING.

The celebrated Dr. Gully has made the following remarks on the use of tobacco: "Give up the deleterious stimulus of tobacco in the shape of snuffing and smoking. Both tell injuriously on the nerves of the stomach, as well as on the brain. Nay, more; I defy any one to cure a nervous disorder, or a shattered constitution while the patient is allowed to snuff or smoke tobacco. I would have no patient who refused to give it up; the physician should control, not pander to his patients."

FORTY-FOUR OBJECTIONS TO TOBACCO.

1. Tobacco is a main upholder of slavery in the United States.
2. Tobacco has cost Great Britain 10,000,000*l* a year.
3. Tobacco, when first used, deranges the whole system.
4. Tobacco contains an oil and nicotine highly poisonous.
5. Tobacco exerts an injurious influence on the nerves.
6. Tobacco affects the heart's action and circulation of blood.
7. Tobacco prevents the due elaboration of chyle and blood.
8. Tobacco produces morbid excitability and irritability.
9. Tobacco arrests the growth, and lowers man's stature.
10. Tobacco causes boys to steal to gratify their taste for it.
11. Tobacco often weakens the memory and tends to insanity.
12. Tobacco loosens the silver cord and superinduces paralysis.
13. Tobacco harms the gums and teeth, and injures the mouth.
14. Tobacco weakens every function of the human frame.
15. Tobacco is an enfeeblement of its consumer's posterity.
16. Tobacco demoralizes the young of all classes.
17. Tobacco deceives by causing delusive imaginations.
18. Tobacco is expensive, and is a sinful waste of property.
19. Tobacco-smoking occasions great waste of time.
20. Tobacco is a great promoter of drinking customs.
21. Tobacco, by its exhausting power, induces strong drink.
22. Tobacco keeps its victims in a state of semi-intoxication.
23. Tobacco, therefore, is a great hindrance to temperance.
24. Tobacco defiles the breath, and unfits for refined society.
25. Tobacco leads its victims into bad associations.
26. Tobacco often induces habits of indolence and inactivity.
27. Tobacco-consumers suffer increased liability to disease.
28. Tobacco renders recovery from disease a greater difficulty.
29. Tobacco leaves its victims an easy prey to tempters.
30. Tobacco injures the complexion and brilliancy of the eye.
31. Tobacco-using is opposed to politeness of gentlemen.
32. Tobacco, as James I. said, bewitches him that useth it.
33. Tobacco enfeebles the will, and causes irresolution.

34. Tobacco circumscribes qualifications of smoking ministers
35. Tobacco keeps many from church and Sabbath school.
36. Tobacco begets strife in railway car and temperance house.
37. Tobacco clothes many poor men's children with rags.
38. Tobacco, in confined rooms, injures women and children.
39. Tobacco leads to forgetfulness of God and self-denial.
40. Tobacco has filled poorhouses and lunatic asylums.
41. Tobacco and liquor cost enough to evangelize the world.
42. Tobacco and liquors are the most fruitful sources of debt.
43. Tobacco frustrates all benevolence and philanthropy.
44. Tobacco, we say, Touch not Tobacco, for a curse is in it.

X I.

M A N.

“True knowledge leads to love,
True dignity abided with him alone
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself,
In lowliness of heart.”

Man was made Upright--Advice to Young Men--The Gentleman--
Hints to Young Men.

God made man upright, in his own image; but man has sought out many inventions. He is now, through these inventions, and unnatural appetites fallen and degraded. He has no occasion for dissatisfaction with his natural appetites while they are rightly treated and kept within due indulgence; for they are right in themselves, and will contribute to true happiness and health. It is from this undue indulgence, and the creating and fostering of those appetites foreign to his nature, that disease, and suffering, and premature death are brought on.”

No intelligent man is possessed of such an inborn character that it can not be governed and modified; and no habit of morbid appetite can acquire such strength that a sane man can not overcome it. There is often a long warfare on the subject between the animal and the rational forces of his being.

Here is a man devoted to the false and irrational indulgences of alcohol or tobacco. Reason says this is a vile

practice, killing to the body, enervating to the mind, and paralyzing to the soul—a habit which no rational or moral man ought to indulge for a moment. But the cravings of the lips cry for continual sacrifices to be laid upon the altar. Conscience says “This is a sin; let it alone!” but the defiled mouth says “Give, give!” Is that vice so powerful that it can not be overcome? Let that powerful agent, the will, dwelling in the citadel of the electric forces, send out its telegraphic message to each hand, commanding it never more to degrade the mouth and insult the soul.

When the sordid love of gold tempts the hand to take from the banker’s vault a pilfered treasure, let the will heed the monitors of moral precepts and give the hand command to touch it not, and it will obey.

The unnatural pleasure of a wrong indulgence should be set aside for that higher and natural enjoyment which is always the immediate or the ultimate result of obedience to nature. Nature is right; the Author of nature has made wise and perfect arrangement; and whoever thinks of bettering his condition by warring with that arrangement is guilty of the grossest folly. Let every man, therefore, gather up moral courage, not only to be open to the conviction of truth, but to meet its demands. There is no moral being who really can not govern himself.

Hold it as a maxim that you had better be alone than in mean company. Let your companions be such as yourself, or superior; for the worth of a man will always be ruled by that of his company. It is advisable for young men to seek the fellowship of the good, and always to aim at a higher standard than themselves. Francis Horner, speaking of the advantage to himself of direct personal intercourse with high-minded intelligent men, said: “I can not hesitate to decide that I have derived more intellectual improvement from them than from all the books I have turned over. Contact with the good never fails to impart good.”

Young man, art thou one of the foolish who think the pleasures of vicious indulgence are preferable to those of health? Are thy chosen companions, those who divide their time between brandy and gaming? And dost thou, "in the twilight of evening, in the black and dark night," seek the society of the "strange woman," whose "house is the way to hell, going down to the chambers of death?" Ask thyself, in that case, what thou wilt be two, three, or five years hence. What but a blasted, bloated, cast-off, wretched thing!

"Thine own soul hissing at thee
Through the dark!" *

Didst thou ever know one who trod that road to arrive at happiness and honor? Never; no, never! It invariably conducts to misery and infamy.

"Oh the dark days of vanity! when here
How tasteless, and how terrible when gone!"

Hope not that thy experience will differ from others; vice issues in misery, and "the wages of sin is death." Here is the law, a law from which no power in the universe can absolve thee. Dost thou doubt the existence of such a law? thou art already undone, and "the light that is in thee is darkness." Thy soul is without any divine guidance, the glory is departed, and an abomination of iniquity is shut up therein.

That very large class of mortals who are continually dissatisfied with their ill luck will please read and remember what follows:

Would you have good luck? Then get up early, and mind *your own* business when up, not that of your neighbors; spend less than you earn; keep out of debt; wait on yourself, for shirking is essential theft; treat other people as you would be treated; display liberality of soul and charity of opinion;

feed the poor; then, and not till then, you may properly consider your life a success. And when you read such hints as these, do not say it means somebody else, but take it home to yourself.

THE GENTLEMAN.

“Habit is the best magistrate,” says Lord Bacon. Apply yourselves, then, sedulously at once to act habitually by the highest standard of the gentleman, to let a truly gentlemanly spirit permeate your entire being. Act the part of a gentleman at all times, to the lowest as well as to the highest.

Gentleman is a term which does not apply to any station. The man of rank who deports himself with dignity and candor, and the tradesman who discharges the duties of life with honor and integrity, are alike entitled to it; nay, the humblest artisan, who fulfills the obligations cast upon him with virtue and honor, is more entitled to the name of gentleman than the man who could indulge in offensive and ribald remarks, however high his station.

The quaint old Fuller sums up, in a few words, the character of a true gentleman and man of action in describing that of the great Admiral Sir Francis Drake: “Chaste in his life, just in his dealings, true of his word, merciful to those that were under him, hating nothing so much as idleness. In matters of especial moment he was never wont to rely on other men’s care, how trusty or skillful soever they might seem to be, but always contemning danger and not refusing to toil, he was wont himself to be one at every turn where courage, skill, or industry was to be employed.”

The gentleman is *always* the gentleman. If you would be a gentleman, you must be a *gentle man*. Gentleness is, indeed, the best test of gentlemanliness. A consideration for the feelings of others, for his inferiors and his dependents, as well as his equals, and regard for their self-respect will pervade the true gentleman’s whole conduct. He will rather

himself suffer a small injury than by an uncharitable construction of another's behavior incur the risk of committing a great wrong. He will be forbearant of the weaknesses, the failings, and the errors of those whose advantages in life have not been equal to his own. He will be merciful even to his beast. He will not boast of his wealth, his strength, or his gifts. He will not confer favors with a patronizing air.

HINTS TO YOUNG MEN.

Every effort you make in this life adds something to the development of the immortal man within you. Nothing of strife for the better, the nobler, the holier, is ever lost. Just so far as you go in time, so far ahead you begin in eternity. Therefore, lose no time in getting up, looking about you, and discovering what work there is for you to do.

You, young man! be true to the divinity within you, in order to work yourself up into the recognition of men. Wherever you are, do all your present duty—no matter who sees you, or sees you not, no matter what it may cost you of self-sacrifice. Live up to yourself. Cut off your evil habits; if you have any, for divinity does not grow in an atmosphere of impurity. You can not walk upright so long as vice clings to you. As St. Gaull, the Apostle of Germany, ordered the bear who served him with bringing wood to kindle his fire, to retire to the farthest fastnesses of the forest, and nevermore to show himself again to the injury of man, so do you command the sin which serves you with fuel for the fire of your life to depart hence and disturb you no more. The legend states that the bear obeyed the Saint till his dying day; so will the sin obey you if it discovers that you are in earnest—that you are really determined to get up and prove yourself an upright man.

There is no disgrace in life's failures if unlinked with sin. To try a thousand times and fail, only shows that you are a

man with a high-toned and worthy spirit. It shows that you are determined to succeed some time, and success crowns the brave sooner or later. "Men want industry more than time or abilities," says Sallust. *Work, work, WORK!* is the secret of getting up and getting on. If you fail here, apply there; if you fail there, return here; only keep on working. No matter if your schemes come to naught, try others. The dream goes by, but the man is here. Keep on learning; says Goethe, "Nature knows no pause in progress and development, and attaches her curse on all inaction."

XII

W O M A N .

“She is a woman—one in whom
The spring-time of her childish years
Shall never lose its fresh perfume,
Though knowing well that life hath room
For many blights and tears.”

Equality of Woman with Man—Woman as Woman—Remarks for
Young Women.

A woman has said to women—

“Be ye to man as angels be to God,*
Servants in pleasure, singers of delight,
Suggesters to his soul of higher things
Than any of your highest. So, at last,
He shall look round on you, with lids too straight
To hold the grateful tears to thank you well,
And bless you when he prays his secret prayers,
And praise you when he sings his opera songs;
For the clear note he has learned in you
Of purifying sweetness, and extend
Across your head his golden fantasies,
Which glorify you into soul from sense!
Go, serve him for such price!”

Yes, willingly. But do women receive even justice, as a general thing, from the hands of man? I do not speak of those fair, delicate daughters of wealth, surrounded by com-

* Mrs. Browning’s “Dream of Exile.”

forts and luxuries which God has sent, but to those women compelled to earn a livelihood by teaching, sewing, or even the more public life of the stage.

The woman's work may be as profitable as the man's, and yet her pay is not half as much. A woman who could teach a public school well would be paid six to ten dollars a week, while a man who could teach no better would be paid three or four times that sum. Is it not so in all departments of woman's work?

If a woman is a human being, first, she has the nature of a human being; next, she has the right of a human being; third, she has the duty of a human being; the nature is the capacity to possess, to use, to develop, and to enjoy every human faculty; the right is the right to enjoy, develop, and use every human faculty, and the duty is to make use of the right and make her human nature history. She is here to develop her nature, enjoy her rights, perform her duty.

Woman is to do this for herself as much as man for himself. A woman has the same nature that man has, the same rights to life, liberty, and the pursuit of happiness; the same humanities, and they are as inalienable in a woman as in a man. The woman has the same natural rights as man. He must be rather a confident professor, who thinks a woman can not attain to what he can!

To every woman I say, Respect your nature as a human being, your nature as a woman, then respect your rights; then remember your duty to possess, to use, to develop, and to enjoy every faculty which God has given you, each in its normal way.

And to man let me say, Respect, with the profoundest reverence, respect the mother who bore you, the sisters that bless you, the woman that you love, the woman that you marry. As you seek to possess your own manly rights, seek also by that great arm, by that powerful brain, seek to vindicate her rights as woman as your own as man.

Then may we see better things in the Church, better things in the State, in the community, in the home. Then the green shall show what buds it hid ; the buds shall blossom, the flower bear fruit, and God's blessing rest upon us all. But, should man prove faithful—again I speak in a woman's words—

“ Henceforward, woman, rise
To thy peculiar and best attitudes
Of doing good and of enduring ill ;
Of comforting for ill, and teaching good,
And reconciling all that ill and good
Unto the patience of a constant hope.
. If sin came by thee,
And by sin, death, the ransom, righteousness,
The heavenly life and compensative rest
Shall come by means of thee. If woe by thee
Had issue to the world, thou shalt go forth
An angel of the woe thou didst achieve ;
Found acceptable to the world instead
Of others of that name, of whose bright steps
Thy deed stripped bare the hills. Be satisfied ;
Something thou hast to bear through womanhood—
Peculiar suffering answering to the sin ;
Some pang paid down for each new human life,
Some weariness in guarding such a life ;
Some coldness from the guarded ; some mistrust
From those thou hast too well served ; from those beloved
Too loyally some treason ; feebleness
Within thy heart and cruelty without ;
And pressure of an alien tyranny,
With its dynastic reasons of larger bones
And stronger sinews. But go to ! thy love
Shall chant itself its own beatitudes,
After its own life-working. A child's kiss
Set on thy sighing lips, shall make thee glad.
A poor man served by thee, shall make thee rich ;
An old man helped by thee shall make thee strong ;
Thou shalt be served thyself by every sense
Of service which thou renderest.” *

* Mrs. Browning.

A man has said—*

“ For woman is not undeveloped man,
But diverse ; could we make her as the man,
Sweet love were plain ; his dearest bond is this :
Not like to like, but like in difference ;
Yet in the long years liker must they grow ;
The man be more of woman, she of man ;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world ;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind ;
Till at the last she set herself to man,
Like perfect music unto noble words ;
And so these twain, upon the skirts of Time,
Sit side by side, full-summed in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love.
Then comes the statelier Eden back to men ;
Then reign the world’s great bridal, chaste and calm ;
Then springs the crowning race of human kind.

May these things be !”

We want the excellencies of man and woman both united : intellectual power, knowledge, grand ideas in literature, philosophy, theology, ethics, and practical skill ; but we want something better—the moral, affectional, religious intuition, to put justice into ethics, love into theology, piety into science and letters. Everywhere in the family, the community, the Church and the State, we want the masculine and the feminine element coöperating and conjoined. Woman is to correct man’s taste, mend his morals, excite his affections, inspire his religious faculties. Man is to quicken her intellect, to help her will, translate her sentiments to ideas, and enact them into righteous laws.

Man perhaps will always lead in the affairs of intellect—of

* Tennyson.

reason, imagination, understanding—he has the larger brain ; but the woman will always lead in affairs of emotion—moral, affectional, religious—she has the better right, the truer intuition of the right, the lovely, the holy.

The literature of women in this country is juster, more philanthropic, more religious than that of man.

The profession of medicine seems to belong peculiarly to woman, part of it exclusively. By nature she is a nurse and half doctor. It is encouraging to know that medical schools are beginning to instruct women, and special colleges are being founded for the use of women.

Woman has been tried in every office from the throne to the position of the humblest servant, and where has she been found remiss? Give her but opportunity, her proper rights, and she will equal man in many things.

All of woman's influence should be to elevate man.

Is it not always the purest woman who is the last to suspect impurity in other women, the most unwilling to believe ill of her neighbor, the first charitably to palliate the offenses of those who fall, and the first to give them the hand of sympathy? Is not the Christ within them always saying ; "Neither do I condemn thee ; go and sin no more?" Is it not always the noblest man who deals the easiest with the foibles of his neighbor? Is it not always the best man who is busiest with looking after his own sins, and who has neither time nor disposition to discover and denounce those of others? Is it not always the most Christ-like Christian who esteems others better than himself, and who modestly regards his own heart as altogether unworthy?

"Oh, noble heart of woman ! how little thou art known to selfish man ! How little stooping to low ends of worldly advantage or pleasure ! Thou, fairest spirit of God's visible universe, knowest the sovereignty of thine own power ! Be thyself ! come up from the mist of worldliness that shrouds thee ! Let the glory of divine love shine through thy purer

image into the heart of man, and thou shalt see him rise into new being ; thou shalt see his soul expanding, bursting its chains of passion and take wings ; thou shalt see thine own true mission then begun, if not fulfilled."

REMARKS FOR YOUNG WOMEN.

Virtue is too amiable not to be embraced when you reveal her charms ; and Vice too hideous not to be avoided when you see her deformities.

"The less your mind dwells upon love, and matrimony," says Mrs. Farren, in her address to young women, "the more agreeable and profitable will be your intercourse with gentlemen. When the ruling and absorbing thought is that they approach you as suitors, you have not the proper use of your faculties. Your manners are constrained and awkward, you are easily embarrassed, and made to say what is ill-judged, silly, and out of place."

The sensible man and woman are often so pained at the waists thrust before their view, that they often wonder if common sense is any longer one of woman's accomplishments.

The finest cosmetics are those with which Nature beautifies her faithful followers.

A woman would be in despair, if Nature had made her what *Fashion disposes* her.

There is a noble dignity, a majesty in gentle and modest behavior, especially in woman, which never fails to command profound respect.

Many a woman thinks she can do nothing without a husband, and when she gets one finds she can do nothing with him.

XIII.

HUSBAND AND WIFE.

“O happy they!—the happiest of their kind,
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.”

Honor, Respect, and Love—Be True to Each Other, and Lighten Each Other's Cares—Marriage.

THE husband should never cease to be *a lover*, or fail in any of those delicate attentions and tender expressions of affectionate solicitude which marked his intercourse before marriage with his heart's queen. All the respectful deference, all the self-sacrificing devotion, that can be claimed by one courted is certainly due to a wife, and he is no true husband, and no true gentleman, who withholds them. It is not enough that you “honor, respect, and love” your wife. You must put this honor, respect, and love into the forms of speech and action. Let no unkind word, no seeming indifference, no lack of the little attentions due her, remind her sadly of the sweet days of courtship and the honeymoon. Surely the love you thought would have been cheaply purchased at the price of a world, is worth all your care to preserve. Is not the wife more, and better, and dearer than the sweetheart? We venture to hint that it is probably your own fault if she is not.

The chosen companion of your life, the mother of your children, the sharer of all your joys and sorrows, as she possesses the highest place in your affections, should have the

best place everywhere, the choicest morsels, the politest attentions, the softest and kindest words, the tenderest care. Love, duty, and good manners alike require it.

And has the wife no duties? Have the courteous observances, the tender watchfulness, the pleasant words, the never-tiring devotion which won your smiles and thanks, good wife, your kisses, your very self, in days gone by, now lost their value? Does not the husband rightly claim as much, at least, as the lover? If you find him less observant of the little courtesies due you, may this not be because you sometimes fail to reward him with the same sweet thanks and sweet smiles? Ask your own heart.

Have the comfort and happiness of your husband always in view, and let him *see* and *feel* that you still look up to him with trust and affection, that the love of other days has not grown cold. Dress for his eyes more scrupulously than for all the rest of the world; play and sing (if you can) to please him; make yourself and your home beautiful for his sake; try and beguile him from his cares; retain his affections in the same way you won them, and be polite, even to your husband.

“When a man of sense,” says Hannah More, “comes to marry, it is a companion he wants, not merely a creature who can paint and play, and dress and dance. It is a being who can comfort and console him; one who can reason and reflect, feel and judge, act and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, soothe his sorrows, gratify his joys, strengthen his principles and educate his children.”

Many a fool who has the sense to get a good wife lacks the wit to know it.

MARRIAGE.

“Marriage,” says Dr. Johnson, “is evidently the dictate of Nature; men and women are made to be the companions

of each other, and therefore I can not be persuaded but that marriage is one of the means of happiness." It is a state not suited to the condition of some few individuals only, but appropriate to all persons, under all circumstances—extended as the concave arch of heaven, and of incalculable duration. It will brighten Affliction's gloomy countenance, and make Sorrow wear a cheerful garment. It will deck the humble and contented cot with almost heavenly bliss, and waft its fragrance even to the most remote recesses of poignant misery. If you wish to be happy yourself, be sure to make your wife so.

XIV.

PARENTS AND CHILDREN.

Parents—Indulge Nature's Demands—To Parents—Children—Advice regarding Children—Mothers and Daughters.

PARENTS.

“TRAIN up a child in the way he should go, and when he is old he will not depart from it,” says the inspired proverb. This is true as a general rule, and a great practical truth, but if parents are accustomed to any undue indulgence in any of the natural propensities, such as eating, drinking, or any other animal appetite, their children will inherit appetites of the same kind. Parents, therefore, have a great responsibility in regard to their children, morally and physically, both before and after birth. Mothers should be especially careful during the state of pregnancy; even unnatural desires will produce evil results in their children. Whatever affects the mother during pregnancy affects the child. Fathers are involved in this responsibility, and should do all in their power to render mothers happy and cheerful, and to see that every appetite, if possible, is gratified; even if a wrong desire, it were better gratified, than, by the continued longing, an indelible imprint should be put upon the offspring.

The ancient Greeks used to surround their wives with pictures, flowers, and statues of exquisite symmetry; nothing disagreeable or deformed were allowed to approach.

This care for the unborn child, and the careful physical training of the youth, gave to Greece a race of men renowned for physical daring and endurance, for mental culture, moral courage, and valor never surpassed.

The idea that the Creator requires a mother to have as many children as can be begotten, is insulting to common sense. If a man would seek to live for no higher purpose than his own personal enjoyment, let him know and obey the laws of his own physical being. He who says, "Let me live while I do live," and seeks enjoyment by indulgence in morbid appetites, is committing a fearful mistake. He is practicing the very worst kind of humbuggery, deception, and knavery upon himself. While he expects gain he experiences loss, and one which perhaps can not be measured by any ordinary medium of computation.

Whoever expects to gain by stepping out of Nature's path—a path which Deity has marked out for him—into one of his own designing, cheats himself egregiously. He who tries to be wiser than God, makes himself a fool. Nature's path is wide enough for any man's footsteps, and a benevolent Providence has strewed it richly with varied luxuries for his sustenance and enjoyment. Deity has given us natural appetites which, if rightly indulged, will secure physical happiness and longevity. But if we use those appetites wrongly, or create unnatural ones, and indulge them in any degree, we pervert nature, and take all the responsibility of consequences upon ourselves. We contemn the arrangement of Heaven for our safety and welfare, and cast ourselves upon the boisterous sea of life without compass or rudder, to be tossed and driven and dashed upon bars and reefs, which stand thick outside of Nature's channel.

To PARENTS.

Lord Shaftesbury recently stated in a public meeting in London, that, from personal observation, he had ascertained

that of the adult male criminals of that city, nearly all had fallen into a course of crime between the ages of eight and sixteen years. Thus it is in the physical world. Half of all who are born die under twenty years of age. Moral and physical death are nearly one and the same thing, and are laid between the ages of eight and sixteen years. This is a fact of startling import to fathers and mothers, and shows a fearful responsibility.

THE CHILDREN.

The copious breathing of pure air is absolutely essential, whether in the child or in the adult. Each house should be provided with a "nursery," where the child could feel free to play and make all the noise he pleased. Children should not sleep with parents, nor with one another. Most scrupulously should the mother teach the child to sleep with the *mouth closed*. The next requirement for the young child is pure food, of a proper kind. For the first year the child needs little if any food, except milk, and this should be drawn, fresh and full of vitality and magnetic virtue, directly from the opulent bosom of a healthy and loving mother. After this, the greatest care is necessary in the selection of food. Luncheons are fatal to health, and should be eschewed. The child can get along without it as well as the adult, and should be habituated so to do. The frequent stuffing of children is heathenish and suicidal. If parents would bring up healthy children into beautiful and robust men and women, allow them to eat *plain food only*. If you will place on your tables meats, condiments, pies, cakes, pastry, and trash of all kinds, keep it from the children. Is it necessary that the child should partake of all kinds set before it? But the worst error of all is to give the child *meats*. How unnatural to suppose that the child, or even the lad or girl, with such a delicate stomach is able to digest meat! What ignorance! And yet how common for parents to urge

meat upon their children. If you do it, you do so at the risk of making a brutish, animal, sensual child and man, and these faculties will ever predominate.

Cultivate regularity of habits in your children. They should drink cold water only. Let them have plenty of sleep; the younger they are the more they require. They should be warmly clad. Exposing the legs and arms of children is a gross error, a mischievous piece of cruelty. Accustom them to the habit of a daily bath. Do not send them to school *too young*. A child three or four years old, with a book in its hand is an ugly sight—seven years old is sufficiently early to send them to school. All education previous to this age should be at home with the mother and nature. Constant exercise up to this age is *imperious*, and its suppression fatal. Muscular action does them more good than books. To sum up the sanitary part: Give them pure air, wholesome food, warmth, light, sleep, exercise, and regularity in the action of all its functions. Let them live much in the open air; play, sing, shout, and laugh. Beware of tight dresses, constrained postures, involuntary quiet, “doctor’s stuff,” school books, enforced study, confinement, and ill temper. Remember that growth is now the principal thing. Study Nature, learn her tendencies, and aid her to reach the perfection at which she aims.

The first thing to be done is to get their love; this is done by loving them. A lovely little girl, when dying, was asked why it was that every body loved her. Her reply was beautiful and full of meaning: “I don’t know,” said she, “unless it is because I love every body.” Children love those who love them. To get a child’s love is the easiest thing in the world. They love so easily, so readily, so universally. Get their love, then make them happy. The former obtained, the latter easily follows. They will then do any thing for you, and consider every thing you do for them as for their good. Treat them affectionately, and cultivate this noble fac-

ulty in them. Caress them ; gratify them in every thing you can that will not injure them. Let them see that you try and do all that is proper for them. Would you have them gentle, deal gently with them at all times. Never speak a cross word, never use the rod ; be kind to them. Kindness will melt a heart of stone, and produce kindness in return. Love is the great rod parents should ever hold over their children. Draw them at all times by the silken cords of love. Make few promises, few threatenings to children, and scrupulously fulfill them all.

It is especially important that children and youth be taught true religion. Do not frighten them into it, by making God to be a tyrant. Children hate tyrants, and will thus grow up infidels. More infidels have been made in this way than by all infidel books. Teach them that God is all love.

You must be what you wish your children to be. "Example goes farther than precept." They are just imitators. Scold them and they will scold others ; be gentle to them and they will always be gentle. Be mild, amiable, and sweet, and they will be the same. Be and do the opposite of these, and they will be the opposite. Your actions, to them, speak a thousand times louder than words. The children are but images of the parents. A single bad example will neutralize a thousand wholesome precepts. Hence the rapidity with which vices spread among youth as well as adults. Correct your own faults, cultivate your own virtues, and you will be surprised how sudden, how great a change this will produce among your children. "Whatsoever ye would that they should do unto others, do ye even so unto them."

Children should never be governed by punishment ; because all its forms and degrees constitutionally excite and enlarge those very propensities you would subdue. Chastisement is fuel to the very fires you vainly attempt to quench ; persuasion is better than compulsion. Govern them by love,

intellect, and will ; if you can not by these means it is your own fault.

Do not leave children wealthy unless you wish to curse them.

To MOTHERS AND DAUGHTERS.

The uterine system is liable to derangements of various kinds. One is displacement. This may be brought about by severe liftings ; jumping and striking hard upon the feet ; long protracted standing, severe exercise by jumping rope, severe exercise in dancing, tight lacing, weight of skirts, and other causes. Any cause, too, which tends to weaken the general system will greatly promote this derangement. Irregularities of lunar periods often become matters of serious moment. *Where daughters have been brought up under proper physical training, if their discipline in respect to diet, open air exercise, and other things have been what they should be, there will be little difficulty of this kind.* But if parents have been guilty of neglecting these obligations, have brought up their daughters too delicately, have not given sufficient attention to the development of their physical powers, or have allowed them to have irregular habits of diet, by which their digestive apparatus has become disordered, serious results of this kind may follow. If they have not given them precautions against such causes as sudden colds, exposure of the feet, close dressing, costive bowels, and other hurtful influences, they may find occasion for repentance when it is too late to make amends.

XV.

RELIGION.

Religion Briefly Described—Discipline of the Heart—The Conscience—Happiness—Prayer—The Lord's Prayer—Sectarianism—The Bible—Questions of Time—Death.

RELIGION BRIEFLY DESCRIBED.

Most persons will acknowledge the excellence and importance of religion, yet few are its real friends. Few there be who find it. Many are entirely careless of it. Others have the form without the power. Others play the hypocrite's part; they speak fair words and act foul deeds, lift up their eyes to Heaven, and turn their steps to Hell. "The fear of the Lord is the beginning of wisdom." "If ye love me, keep my commandments." "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts." "What shall it profit a man if he gain the whole world, and lose his own soul." "One thing is needful." "Seek ye first the kingdom of God, and all things else shall be added unto you." "Behold what manner of love the Father hath bestowed upon us." The Father will never leave nor forsake us, but with everlasting kindness will he have mercy upon us. He will withhold no good thing from us. "No weapon formed against thee shall prosper." For thee a rest remains, and eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive

what God hath prepared for them that love him. Happy is that people whose God is the Lord.

DISCIPLINE OF THE HEART.

One of the first steps to be taken, if you would have a character that will stand by you in prosperity and adversity, in life and in death, is to fortify your mind with fixed principles. The earlier in life we settle our principles the more mature, firmer, and influential will our characters be. Let it be your immediate and constant aim to make every event subservient to cultivating the heart; for under God's government, these events are designed for our good. Every indulgence of vice, every neglect of duty, strengthens the habits and propensities to do wrong and to go astray. Make it a daily habit to cultivate your conscience.

Every unholy desire that you conquer, every thought that you treasure up for future use, every moment that you seize as it flies and stamp with something good which it may carry to the judgment seat, every influence which you exert upon the world for the honor of God and the good of man—all, all are not only connected with the approbation of God and the rewards of eternal ages, but all aid you to strike for higher and nobler efforts, till you are enabled to achieve that which will astonish even yourself.

CONSCIENCE.

A clear conscience is indispensable to success in every department of life—how delightful its approval, how soul-withering its condemnation! We should inquire touching every thing we say and do, and feel, "Is this right?" "Is that wrong?" and utterly refuse any participation in all that is not. This is necessary to our complete happiness. Man in his present low estate can not conceive the beatific joys which would follow obedience to this law of his nature, nor the anguish and agony consequent upon its infraction. Who-

ever offendeth it offendeth infinite Justice and sinneth against the moral constitution of the universe ! To do wrong is not so light a matter, nor to do right so insignificant.

Nothing degrades and debases humanity except doing wrong. Oh keep the jewel of the soul unstained by sin ! Yet, alas, how very low in the scale of moral principle is man sunk ! See him, ignorant of its requirements and living in shameless violation of its mandates ! Behold him even justifying falsehood, knavery, fighting, murdering, licentiousness, and all manner of outrages, on the ground of *expediency* ! Hear that lying merchant and dishonest trader proclaim his own shame—"an honest business man would starve !" Hear that war-captain and political stock-jobber urge the necessity of human slaughter, though life is most inviolate ! Behold that young libertine arguing the necessity on the score of health ; as though right clashed with interest ; as though Heaven's laws conflicted ! Does God punish us for dealing justly, for obeying his laws ? as though honesty was not policy ; whereas, the more rigid one's integrity the greater his success—the reward of obeying moral rectitude. Dishonesty may make its dollars to-day, but will prevent the acquirement of hundreds hereafter. "Burnt children dread the fire." With a business man who over-reaches you once you never deal again, or if you do you are worse than a simpleton, and encourage dishonesty. Let a man or a firm once obtain a reputation for strict integrity—for selling as cheap as if the purchaser were watching them—and all who know them would deal exclusively with them. Let Conscience be king, and Propensity subject. "Let justice reign though the heavens fall." Rather starve than live on the wages of sin.

HAPPINESS.

It is a proposition admitted by all that happiness is the pursuit of man. It is a truth equally plain that riches,

only in rare instances, produce happiness, but generally the reverse. It is not a paradox that independence without wealth is more common and pure than with it. It is a trait in human nature that those who have much, want more; cares and perplexities increase with wealth; peace of mind is disturbed, an avaricious disposition is engendered, temptations to do wrong accumulate, the better passions are blunted, and well did our great Teacher say, that it was hard for a rich man to enter the kingdom of heaven. Wealth is often a snare to ourselves, and a temptation for others to do us harm. If another too common course is pursued by the rich—luxurious living, and an indulgence of the baser passions—their happiness is destroyed by a round of satiety and fatigue, want of rest, contracted disease, and premature death, and perhaps a ruined estate.

The good old prayer—"Give me neither poverty nor riches"—with contentment, contains the true secret of temporal happiness.

PRAYER.

How beautiful is prayer! How solemn, how refining, how elevating! Is it not a duty? nay, is it not a great privilege? How miserable we would be without it, if we had no Father to whom to pray! To think that that divine, all-wise, all-powerful all-good, all-merciful Presence who ruleth the universe promises to be our FATHER, and to lend a willing ear to our feeble supplications! Are we not dependent upon that Source of all Good for life, breath, food, raiment, friends, hope of Heaven even, *every thing* that we have and are! Then is not prayer a duty and a privilege? Do we not all have an intuitive sense that we ought to pray? Most, in some form, do say prayers, but how few pray!

Prayer is aspiration, a putting out of the soul's fullness, a sweet gratitude for favors and blessings—upwelling desires for the fellowship and communion with the good, the true,

the divine. These prayers and aspirations—these deep, silent, soul prayers—do not effect God or his infinite laws. The change is in *us*, for we gradually become like to that which we aspire by the law of assimilation. It is the effectual *work* of a righteous man that availeth much—his head work and hand work. Gossiping before God, tattling mere words, asking him to do my duty, that is not prayer. I believe in prayer from the innermost of my heart, else I must renounce my manhood and the Godhood above me. It is the aspiring of my soul to meet the Eternal, and thereby I seek to alter and improve *myself*, not thee, O thou Unchangeable, who art perfect from the beginning. Then I mingle my soul with the Infinite Presence. I am ashamed of my wickedness, my cowardice, sloth, and fear. New strength comes into me of its own accord, as the sunlight to the flowers which open their little cups. Then I find that he that goeth forth even weeping, bearing this precious seed of prayer, shall doubtless come again rejoicing, and bring his sheathes with him.

Is it not a beautiful sight to see a family who put their trust in God meet together for praise and prayer; for the adoration of Him from whom they receive all they have and are, and the acknowledgment of the same. Is there not something ennobling in it? What could so unite them? What could so inspire the children with a love for home and parents? What so good a shield to them when they leave the social fireside, the parental roof? Let every household be induced to have some form of family worship, and prove how sweet and good it is. How sad, how blighting, how cold, how heathenish is that household where there is no prayer, no family worship!

Prayer is merely the dialect of helplessness, the expression of want.

No matter where the storm has driven, a saving anchor lies in prayer.

No true prayer is lost, though we may have forgotten it.

We lose many prayers for the want of two things which support each other, specificness of object, and intensity of desire.

“There are briars besetting every path,
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer,
But the lowly heart that trusts in Thee
Is happy every where.”

Prayer is knowing work, believing work, thinking work, searching work, humbling work, and nothing worth if heart and hand do not join in.

When we pray, let us do it with simplicity, innocence, trust, hope, truth, feeling, effect. Let our hearts be engaged; let us be reverent in every word we say, remembering whom we are addressing.

“Father of light and love! thou good Supreme!
Teach me what is good, teach me thyself:
Save me from folly, vanity, and vice;
From every low pursuit, and feed my soul
With knowledge, conscious peace, and virtue pure,
Sacred, substantial, never-fading bliss.”

Ask and it shall be given; I ask, therefore it is given me. The consequence is infallible, only let God choose the time and manner of giving.

THE LORD'S PRAYER.

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

These petitions are brief in the wording, but great in the meaning ; and can scarce be completely expounded by any theologian. In these brief petitions are asked all the things which are needful to us in the present life, and in that to come. Nearly every system of theology written has incorporated into its text, a minute and regular analysis of this brief but most comprehensive supplication.

SECTARIANISM.

By all parties in politics, all schools in medicine, all sects in religion, is sectarianism disclaimed, and sometimes denounced as a very great evil. No one owns it, no one knows it, no one pleads guilty to the implication of sectarianism, for the more any sect becomes infected with this malady, the less, of course, they are willing to own it. It is supreme selfishness on a large scale. It is the ingestive efforts which all associated bodies make for their own conservatism and enlargement. It is, therefore, a singular subject to contemplate. It travels in a circle ; it does not ascend ; it is the quintessence of conservatism ; it can not be improved ; it can not progress. Hear it discourse : Come to me ; be like me ; think as I think ; do as I do ; come unto me ; become a part of me. I will tell you how to address God in prayer ; how to be married, or whether you shall be or not ; how to dispose of your money, and all of your earthly substance. You shall see through my eyes ; hear through my ears. As to the Bible, you shall entertain the same views of it as I do ; you shall receive and interpret it as I do. You have nothing to do with any other sect but me ; we shall not attend their meetings ; you shall not commune with them ; you shall not aid and abet them at all. I am the real, the true sect, and those that are not of me are not as good as I am.

There may be said to be three general elements, which tend to make up sectarianism, and which we should avoid : First, exclusiveness— withholding justice or privileges from an

individual, merely on account of a difference in opinion. Secondly, dogmatism—asserting our own opinion with undue severity and positiveness; not allowing room for a modest doubt of one's infallibility. Thirdly, censoriousness—how much of what is called “Gospel preaching” is made up of nothing, but answer merely on account of difference of opinion. Sectarianism is unfriendly to science, and is opposed to freedom.

Religion is on the increase, just as sure as the Divine Original, its Author, is eternal and progressive in his laws. And in proportion as RELIGION is developed in man sectarianism decreases, just as we see the puerilities of youth vanish as the child advances into manhood.

We deprecate not merely the form, the outward organization, but the spirit of exclusiveness; that spirit which sets up tests, and requires the pronunciation of a party Shibboleth which says, “Stand aside, I am holier than thou!” Let us indulge in enlarged benevolence, a noble, generous, fraternal fellowship with all.

It is not what man honestly believes, or disbelieves that vitiates his character, it is what he loves; his higher volitions make him truthful and honest, or false and impure.

My Creed is a very short one: Individual sovereignty the true doctrine of mankind, and eternal progression the destiny of the race. If I love God, God will love me; and this love will so expand my soul as to give me all the graces and virtues of religion; make me love all mankind and observe the “golden rule.”

NO SECT IN HEAVEN.

The following poem has been published elsewhere, but it is a matter of no consequence, so long as its truths are appreciated:

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down to the river came,
When I heard a strange voice call his name :
"Good Father, stop ! when you cross this tide,
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated out behind,
And down to the stream his way he took,
His pale hands clasping a gilt-edged book.

"I'm bound for Heaven, and when I'm there,
I shall want my book of Common Prayer ;
And though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eyes on the shining track,
But his gown was heavy, and held him back,
And the poor old father tried in vain
A single step in the tide to gain.

I saw him again on the other side,
But his silk gown floated on the tide ;
And no one asked in that blissful spot
Whether he belonged to "*the church*" or not.

Then down the river a Quaker strayed,
His dress of a somber hue was made ;
"My coat and hat must be all of gray,
I can not go any other way."

Then he buttoned his coat straight up to his chin,
And steadily, solemnly waded in.
And his broad brimmed hat he pulled down tight
Over his forehead so cold and white ;

But a strong wind carried away his hat.
A moment he silently sighed over that,
And then, as he gazed to the farther shore,
The coat slipped off and was seen no more.

As he entered Heaven his suit of gray
Went quietly sailing away—away;
And none of the angels questioned him
About the width of his beaver's brim.

Next came Dr. Watts, with a bundle of psalms,
Tied nicely up, in his aged arms,
And hymns as many—a very nice thing,
That the people in Heaven, “all round,” might sing.

But I thought that he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised, as one by one,
The psalms and hymns in the waves went down.

After him, with his MSS.,
Came Wesley, the pattern of godliness,
But he cried, “Dear me, what shall I do ?
The water has soaked them through and through.”

And there on the river, far and wide,
Away they went down the swollen tide,
And the saint, astonished, passed through alone,
Without his manuscript, up to the throne.

Then, gravely walking, two saints by name,
Down to the stream together came;
But as they stopped at the river's brink,
I saw one saint from the other shrink.

“Sprinkled or plunged ? may I ask you, friend,
How you attained to life's great end ?”
“Thus, with a few drops on my brow,”
“But I have been dipped as you 'll see now ;”

“ And I really think it will hardly do,
As I 'm ‘close communion,’ to cross with you ;
You 're bound, I know, to the realms of bliss,
But you must go that way, and I 'll go this.

Then straightway plunging with all his might,
Away to the left—his friend to the right ;
Apart they went from this world of sin,
And at last together they entered in.

And now, when the river was rolling on,
A Presbyterian church went down ;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.

And concerning the road they could never agree,
The old or the new way, which it could be,
Nor ever for a moment paused to think
That both would lead to the river's brink.

And a constant murmuring, long and loud,
Come ever up from the moving crowd,
" You 're in the old way, and I 'm in the new,
That is the false, and this is the true."

Or, " I 'm in the old way, and you 're in the new,
That is the false, and this is the true,"
But the brethren only seemed to speak—
Modest the sisters walked, and meek.

But if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass on the other side,
Nor feared to cross over the swelling tide.

A voice arose from the brethren then,
" Let no one speak but the holy men ;
For have you not heard the words of Paul ;
" Oh, let the women keep silence, all ?"

I watched them long in my curious dream,
Till they stood by the borders of the stream ;
Then, just as I thought, the two ways met,
But all the brethren were talking yet.

And would talk on ; till the heaving tide
Carried them over side by side ;
Side by side, for the way was one,
The toilsome journey of life was done.

And priest and Quaker, all who died,
Come out alike on the other side—
No forms, or crosses, or books had they ;
No gowns of silk, or suits of gray ;

No creeds to guide them, or MSS.
For all had put on Christ's righteousness.

THE BIBLE.

Be in the daily practice of reading the Bible. Herein is plainly opened the way to Heaven, the plan of salvation, and in so simple a manner that he who runs may read. The plan of salvation is as clear as the light of day. Scripture is the best expositor of Scripture. The Bible is preëminently a practical book.

“ Within this awful volume lies
The mystery of mysteries.
Happiest those of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born
Than read to doubt, or read to scorn.”

The Scriptures contain, independently of divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed, in any age, or in any idiom.

The Bible resembles an extensive and highly cultivated garden, containing a vast variety and profusion of fruits and flowers; some of which are more essential or more superb than others; but there is not a blade suffered to grow in it, which has not its use and beauty in the system.

The pure in heart see therein a thousand traits of the Divine character, learn much of themselves and of the world.

Queen Elizabeth is said to have acquired a decided taste for the Holy Scriptures. “ I walk,” she says, “ many times in the pleasant fields of the Holy Scripture, where I pluck

up the goodlisome herbs of sentences by pruning, eat them by reading, digest them by nursing, and lay them up at length, in the high seat of memory, by gathering them together; so that, having tasted their sweetness, I may perceive the bitterness of life."

No taste is so much improved by habit and cultivation as the taste for the word of God. There is a condensation in language, a power in its poetry and eloquence, aside from its moral influence, which brings the taste of the reader to its own standard with astonishing rapidity.

The Bible should be read with an humble, teachable disposition; even the same spirit with which it was written. Humility will teach us to sit at the feet of Revelation, and receive her instruction without caviling. Reverence toward the author, regard for its contents, and our own everlasting welfare demand that we read in this spirit. We are ignorant, and need instruction; we are in the dark, and need illumination; we are abased by our passions and sins, and need elevating. The torch of reason can not enlighten what hangs beyond the grave; the conjectures of the imagination only bewilder, and unless you receive the Bible with the spirit of a child, you will conjecture, and theorise, and bewilder, till you find yourself on an ocean of uncertainty, without a chart to guide you, a compass by which to steer, or a haven which you can hope to make. We should read the Bible under a constant sense of high responsibility. The two grand lessons we are to learn therefrom are to know God and ourselves. The more we read the Bible, the plainer it will become to us; it is our best wealth. Let us stick to it; if we lose it, we are lost.

I assume that the Bible communicates a correct knowledge of God and human duty and destiny, or that nothing whatever is known of them. I assert that in the degree in which the Bible has been received as a whole, and in particular as the infallible rule of faith and duty, have those thus receiv-

ing it found rest, peace, fearlessness of the future, and hope of everlasting happiness. I affirm that, in the degree in which men have wandered away from the Bible into skepticism, or taken it into their hands to cheapen the character of its inspiration—to cut, and cull, and criticise—have they made themselves and others unhappy. All that has been done to weaken an implicit faith in the Bible, as a whole, has been at the expense of the sense of religious obligation, and at the cost of human happiness.

Suppose it could be proved that the Bible is all a fable, in what would the demonstration benefit us? It is all we have. If it does not infallibly teach us the truth concerning future life, and instruct us in the way of making that future life a happy one, then there is nothing that does. I believe it to be demonstrable that no greater calamity could befall the human race than either the general loosening up, or the entire destruction of faith in the Bible, even were the whole of it a cunning invention of the brain of man. Better an ass that carries us than a horse that throws us. Better faith in a fable which inspires to good deeds and conducts our powers to noble ends; makes us loving, gentle, and heroic; establishes within us the principle of benevolence, and enables us to meet death with equanimity, if not with triumph, in the hope of a glorious resurrection and a happy immortality, than the skepticism of a kingly reason which only needs to be carried to its legitimate issues to bestialize the human race and drape the earth in the blackness of Tartarus! Then I say, let us stick to the Bible—the whole of it! from Genesis to Revelation.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Behold how good and joyful a thing it is for brethren to dwell in unity together!

Blessed is the man that endureth temptation ; for when he is tried he shall receive the crown of life, which the Lord hath promised to them who love him.

If the wicked man turn from his sin, and doeth that which is lawful and right, none of his sins which he hath committed shall be mentioned unto him. If he hath done that which is lawful and right, he shall live.

The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise.

He is a sun and a shield ; he giveth grace and glory, and will withhold no good thing from those who walk uprightly.

Blessed is that man that provideth for the sick and the needy ; the Lord will deliver him in the day of trouble.

Godliness is great riches, if a man be content with what he hath ; for we brought nothing into this world, neither can we carry any thing out.

QUESTIONS OF TIME.

What flowers on the pathway of life have you planted ?

How many hearts have been turned to richer melodies by your gentleness and love ?

What golden anchors have you fastened to floating barks out on the troubled waters ?

What victories over self and sin have you won ?

What sacrifices has your soul laid on the altar, when your Father called for incense ?

What use have you made of the gift of life ?

Does your soul lie down each day amid a halo of joys ?

Does night bring sweet repose, and peaceful, pleasant dreams ?

Have the years been filled with noble deeds, or have the days which should have been spent in sowing seeds of happiness been idled away ?

Look closely to thy heart, O soul ! Place the light of truth on thy brow, and walk homeward in its rays.

Oh keep thy soul for ever absorbent to the revolving glories of time! Keep thy spirit in sweetest adaptation to the moment and the hour. Be for ever mantled for emergency. Life, bright life is the glowing theme, and all creation's joys are ours to gather.

DEATH.

Death is to life exactly what retiring to sleep is to the day. The analogy between them is perfect, only that the repose of the grave is as much more agreeable than evening rest as the day and twilight of life are longer and more eventful than that of earthly day. Nor does death supervene till this grateful decline has consumed every remaining power to enjoy in life and suffer in death; so that to die a natural death is simply to fall asleep "without a struggle or a groan." Then why contemplate death with horror? As we do not dread sunset, and as twilight is the most delightful portion of the day, besides inviting that rest which is still more agreeable, shall we not look forward to the close of life with pleasure, not with pain? We should even thank God for its institution. Yet mark! while we should not dread death itself, we should look with perfect horror upon all those violations of the laws of health which hasten it. Obey these laws, and you completely disarm death of all its horrors, and clothe it in garments of loveliness.

Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-encircled door to show us those we love. Mourn not the living dead, they who have passed from this life to one of higher activity. They who walk with us day and night, calling us away from sordid cares to things that perish not; they are not "dead," but they are dead whose aimless souls reflect no glory on their path. Our Father waits to greet us beyond the sea of death. When the waves break on the shores of the life eternal, He will come to bear us in his arms safe to our home.

THE SHORE OF ETERNITY.

Alone! to land alone upon that shore!
With no one sight that we have seen before,
 Things of a different hue
 And the sounds all new,
And fragrance so sweet that the soul may faint.
Alone! oh that first hour of being a saint!

Alone! to land alone upon that shore
On which no wavelets lisp, no billows roar,
 Perhaps no shape of ground,
 Perhaps no sight or sound,
No forms of earth our fancies to arrange,
But to begin alone that mighty change.

Alone! to land alone upon that shore!
Knowing so well we can return no more,
 No voice or face of friend,
 None with us to attend
Our disembarking on that awful strand,
But to arrive alone in such a land!

Alone! to land alone upon that shore!
To begin alone to live for evermore,
 To have no one to teach
 The manners or the speech
Of that new life, or put us at our ease,
Oh, that we might die in pairs or companies!

Alone! No! God has been there long before,
Eternally hath waited on that shore
 For us who were to come
 To our eternal home,
And He hath taught His angels to prepare
In what way we are to be welcomed there.

Like one that waits and watches, He hath sate,
As if there were none else for whom to wait,
 Waiting for us, for us
 Who keep Him waiting thus,
And who bring less to satisfy His love
Than any other of the souls above.

Alone! the God we know is on that shore,
The God of whose attraction we know more
Than of those who may appear
Nearest and dearest here.

Oh is He not the life-long friend we know
More privately than any friend below?

Alone! the God we trust is on that shore,
The Faithful One, when we have trusted more
In trials and in woes,
Than we have trusted those
On whom we leaned most in our earthly strife.
Ah, we shall trust Him more in that new life!

Alone! the God we love is on that shore
Love not enough, yet whom we love far more,
And whom we 've loved all through
And with a love more true
Than other loves, yet now shall love Him more.
True love for Him begins upon that shore.

Lo! not alone we land upon that shore,
'T will be as though we had been there before ;
We shall meet more we know
Than we can meet below,
And find our rest like some returning dove,
And be at home at once with our Eternal Love.—*Faber.*

XVI.

EDUCATION.

Education Improperly Conducted—School Culture—Self-Culture—Advice to Youth—Books and Reading—Conversation—Rules for Conversation—Genius and Labor—Literary Institutions, etc.

EDUCATION, perhaps, is not conducted as it should be, the too great attention paid to the development of the mental faculties, to the almost total disregard of the physical, dwarfs the intellect and undermines the constitution. Children at school work very mechanically, and severe studies are too often crowded upon them. Their vigorous minds try to grasp the novelties opened before their mental vision, yet those novelties they can not understand though their memory strives to retain the words. The difficult task, too frequently repeated, becomes wearisome; books lose the charm of novelty, and the poor child longs for green fields, sunny skies, a ramble among the hills, or a play at games where studies are forgotten and the body is pleasantly wearied by exercise. Not until physical and mental culture are combined will this difficulty be removed, or will children grow up with sound minds and bodies.

Some one has said there are three kinds of education: that which we receive from books, that which the world gives us, and that which we give ourselves. Nature's great college is the best college in the world. God, Nature, the World, and Observation are the greatest and best teachers.

SCHOOL CULTURE.

The culture which children get in the public and private schools of our country is mainly a hot-house culture—a system of mental forcing which is fast destroying the vital stamina of the rising generation.

Every body ought to know that even the most vigorous child can not be confined to a schoolroom, and be subjected to the forcing process for six hours a day, without the most serious injury to its health, and a direct contravention of the organic laws. No one, and especially no parent or teacher, ought to be ignorant of the fact that the principal business of childhood is to grow—to develop, not the brain merely, but the whole being in symmetry and beauty.

SELF-CULTURE.

The highest and most effective culture of all resolves itself into self-culture. The education received at school and college is but a beginning, and is mainly valuable so far as it trains us in the habit of continued application, and facilitates self-education after a definite plan and system. The best education of a man is that which he gives himself while engaged in the active pursuits of practical life.

The object of knowledge should be to mature wisdom and improve character, to render us better, happier, more useful, more benevolent, more energetic, and more efficient in the pursuit of every high purpose in life. We must *be* and *do*, and not rest satisfied merely with reading and meditating over what other men have been and done.

Self-discipline and self-control are the beginnings of practical wisdom, and these must have root in self-respect. Hope springs from it; Hope, which is the companion of Power and the mother of Success.

ADVICE TO YOUTH.

Open your eyes upon the boundless expanse before you, and keep them open through life. Think perpetually, meditate upon all you see and know. Make vigorous and perpetual search into the causes, connections, and dependencies of things. Wherever you go, whatever you do, whenever you see any thing you do not comprehend in Nature or Art, ferret out its cause, and contemplate its various bearings and relations. Never be ashamed to expose your ignorance, if you can gain knowledge. You can make it a pleasure for all whom you meet to communicate to you what they know. You can be modest, yet interested to learn; and this interest will always secure you teachers in abundance. The great error of youth, and a great many past the age of youth, is in supposing they already know it all. No surer sign of ignorance exists than a conceited idea of great attainments. The more we know, the less we think we know. *Learning humbles.* Plead ignorance wherever you can learn. No one is too old to learn. Preserve health and you can learn faster after thirty, even fifty, than before, if you keep the brain in exercise all the time. Every human being should study daily. It requires habitual study to acquire and retain mental discipline. Men make provision for physical provender, then why not for mental? Mind is the great function of humanity, so that its daily cultivation becomes as important as our daily food.

BOOKS AND READING.

“A book is often a better physician than a doctor; a better preacher than a minister, a better instructor than a teacher, a better counselor than a lawyer, better company than a companion.”

If you would have your mind continually expanding—read!

What food is to the blood, reading is to the mind. "Reading makes a full man," saith Lord Bacon.

Reading should be performed slowly and deliberately; if we would improve, we must give it study and thought. Choose good, but eschew bad books.

Read a solid book, and one for recreation at the same time. Form the habit of daily reading. Often review what you read. A book that is worth reading at all, is worth twice reading. Comment upon it, underscore, add, or reject.

In this age of rapid and numberless book makings it is worth while to know how to read a book. A few hints thereto. Always look into a book and taste it before you begin to eat. As you sit down, examine the title page; see who wrote the book; where he lives; do you know any thing of the author? Read the Preface (always read the Preface of a book); see what kind of a bow the author makes, how he introduces himself, see what he thinks of himself and his work, why he has the boldness to challenge the public to hear him. Then turn to the Contents; see what are the great diversions of his subject, glance at his general plan. Take a single chapter or section, and see how he has divided and filled that up. If after a few trials you should find your author obscure, dull, pedantic or shallow, you need not fish any longer in those waters. It will be hard to catch fish there, and when caught they will be too small for use. But if you find the author valuable, and worth your attention, then go back to the Contents; examine them chapter by chapter, then close the book and see if you have the plan of the whole work distinctly and fully before your mind. Do not proceed till this is done. After you have this map all distinctly drawn in the mind, then get the first chapter vividly before you as far as the Contents will enable you to do it. Now proceed to read. At the close of each sentence, ask yourself, "Do I understand that? is it true or important, or to the point? is it any thing valuable which I ought to retain?" At the close of each

paragraph, ask the same question ; leave no paragraph till you have the substance of it in your mind. Proceed in this manner through the chapter, and, at the close of the chapter, look back, and see what the author tried to accomplish by it, and what he really has accomplished. As you proceed, mark with your pencil in the margin what, according to your view, is the character of each paragraph, or, of this or that sentence.

This mode of reading will be slow, but *very valuable*. A single book read in this way will be worth a score run over. It will compel you to think as well as read, to judge, to discriminate, to sift out the wheat from the chaff. It will make thought your own, and will so fix it in your mind that it will *probably* be at your command at any future time. The first thing to be done, in order to make what you read your own, is to think as you read, think while you read, and think when you have closed the book. Also, to make what you read your own, review and re-review.

Novels are good just so far as they stimulate the intellect, the conscience, the affections and the soul to healthful action, and set one to work ; but just so far as they make one content with mere feeling, and constrain the feeling to be *nothing but feeling*, they are pernicious. Such reading is mental dissipation. To excite the devotional feelings, to produce a great love of God and not allow them to become work, is likewise dissipation, all the more pernicious because dissipation of the conscience, of the soul.

CONVERSATION.

Chesterfield has truly said that good conversational powers are an open and universal letter of recommendation. They charm all who listen. They embody the most perfect of all means of communicating instruction, ideas, feelings, and all the operations of mind. They persuade, at the pleasure

of him who wields them, and thus become the highest instrumentality of success. They also give their possessor command over mind, enable him to mold character, control opinion, and determine conduct. This is the highest power bestowed upon mortals, because instrumental of the most happiness. Would you have this gift, this talent? Then TALK, drive out your ideas well or ill, give them utterance. Join debating and speaking societies. Seek and make opportunities for engaging in conversation and public speaking. Do not quake before an audience; they are only men. Let us have vastly more speaking on Temperance, Science, Religion, and all moral and intellectual subjects. Exercise is its increase, just as inaction is its decline. Use words, oral and written, in public and private. This will discipline language, and augment its power. *Action, exercise,* this is the sovereign mental panacea, the universal cultivation of mind.

Man was made to talk much. One boon my soul desires—frequent and protracted *conversations* with those choice spirits occasionally met in our journey through life. Few men know how to converse, or attempt to improve. Most conversation is tedious. Few talk ideas, and fewer still take pains to express them well. But whenever we do meet kindred souls, or those highly gifted in conversation, hours become minutes; so much more do we enjoy and live in their society than in ordinary life. Oh for an eternity of such enchanting converse! Let us cultivate this glorious gift, and improve those conversational faculties urged upon us by our bountiful Creator. Their assiduous improvement will enable us to diminish existing blemishes, and add many strokes of beauty and impressiveness; perhaps enable us literally to charm mankind by the perfection of our diction and composition, and contribute more to the happiness of ourselves, and fellow men, than if we possessed fortunes.

Naturalness, or simplicity, is the most important rule in

conversation. Whatever is natural is therefore agreeable, even if not perfect; it takes *soul* to speak to the purpose.

He who sedulously listens, calmly speaks, pointedly questions, coolly answers, and stops when he has no more to say, is in possession of some of the best requisites of true wisdom. Those who study their own characters with most care, and who best understand themselves, are apt to say least of the characters of their neighbors; they find too much to do within themselves, in curing their own defects, to have time or inclination to sit in judgment upon the defects of others.

RULES FOR CONVERSATION.

The following rules, much abridged, the judicious Mason gave to his students in regard to conversation:

Choose your company for profit, just as you do your books. The best company and the best books are those which are the most improving and entertaining. If you can receive neither improvement nor entertainment from your company, furnish one or both for them. If you can neither receive nor bestow benefit, leave that company at once.

Study the characters of your company. If they are your superiors, ask them questions, and be an attentive hearer; if your inferiors, do them good.

When the conversation droops, revive it by introducing some topic so general that all can say something about it. Perhaps it will not be amiss to stock your mind beforehand with suitable topics.

Never be a cipher in company. Try to please, and you will find something to say that will be acceptable. It is ill manners to be silent. A common remark will sometimes lead to something that is valuable. Break a dead silence at any rate, and all will feel relieved and grateful to you.

The man who knows how to converse well has an instrument

in his possession with which he can do great good, and which will make him welcome in all circles. Varilles has said that "Of ten things which he knew he had learned, nine were from conversation." We should make the art of conversation a part of our education.

This constant, direct contact of mind with mind invariably tends to soften and refine the feelings. Do not waste your time and that of the company, by talking upon trifles. Do not strive to monopolize the conversation, to shine and show yourself and your attainments. Do nothing which has the appearance of superiority.

Beware of disparagements and severe speaking; you may be sure that what you say of the absent will reach him or her. You can not speak disparagingly of the absent without giving Conscience the right to call you to account, and tell you in language which can not be misunderstood: You have done wrong, and not as you would be done by.

Never indulge in levity upon what is sacred. He that can speak lightly of God, his Maker and his best Friend, or of any thing that pertains to him, will always be known to carry a heart that will yield easily to temptation and treat an earthly friend in the same way. He who treats religion, or any of the ordinances of his God with lightness and irreverence carries a selfish heart, and is not fit to be your bosom friend.

When you hear any one use profane language you will not wrong him if you conclude that this is only one of a nest of vipers which he carries in his heart, and although this is the only one which now hisses, yet each in his turn is master of the poor wretch who is giving his life-blood to feed them.

Be careful in introducing topics of conversation. It is sometimes well to make use of your last reading in conversation. Never speak a good thing in company twice. If the company slander, or are profane, reprove it; if that will not do, be silent, and if that fails, withdraw.

Do not get out of temper, if you enter into disputes, quarrels, or discussions in company. If you are insulted, or have your feelings injured by some boor, keep perfectly cool; the company always respect a cool man.

The power of communicating our thoughts and feelings by conversation is one of the greatest blessings bestowed on man; it is a perpetual source of comfort and of usefulness. The tongue is an instrument for doing good or mischief. The emotions of the soul when expressed in language will always affect others, more or less. If they are rightly affected, good is done; if improperly, evil is the result. With a cultivated mind, with a fund of knowledge, with manners and habits that make him welcome wherever he goes, with an influence which cultivation always gives, one can do much for the good of man, the honor of his God, and his own future peace, by the powers of his conversation alone. His words, his tones will pour delight into the soul of friendship; they will form the character of the little prattler who listens to him, and pave his way to high and glorious scenes of usefulness, or they will fall heavily on the ear of affection and roll back a great weight of sorrow upon his own soul.

GENIUS AND LABOR.

The genius of success is the genius of labor. If hard work is not another name for talent, it is the best possible substitute for it. The chief difference in men will be found in the amount of work they do. Do not trust to what lazy men call the "spur of the occasion." If you wish to wear spurs in the tournament of life, you must buckle them to your own heels before you enter the lists.

Men look with admiring wonder upon a great intellectual effort, like Webster's reply to Hague, and seem to think it leaped into life by the inspiration of a moment. But if by some intellectual chemistry we could resolve that masterly

speech into its several elements of power, and trace each to its source, we should find that every constituent force had been elaborated twenty years before, it may be in some hour of intellectual labor.

Occasion may be the bugle-call that summons an army to battle, but the blast of a bugle can never make soldiers or win victory.

Learn to cultivate a wise self-reliance, based only on what you perform; go you forth with a brave, true heart, knowing that fortune dwells in your brain and muscle, and that labor is the only symbol of omnipotence.

LITERARY INSTITUTIONS.

There is no class of persons who are under higher obligations to observe the laws of health than those who are connected, whether as teachers or pupils, with literary institutions. Young men and young ladies enter upon a course of education with good health, and long before that course is finished their constitutions give way, and they are obliged to retire from study; or, if able to finish, they have scarcely enough physical energy left to apply their mental resources to any practical purpose. To effect a change which will obviate this evil, will require the attention both of teachers and students.

We make brilliant mathematicians, and miserable dyspeptics; fine linguists, with bronchial throats; good writers, with narrow chests; high foreheads, with pale complexions; smart scholars, but not that union which the ancients prized so highly—a sound mind in a sound body. The brain becomes the chief working muscle of the system. We refine and re-refine the intellectual powers down to a diamond's point and brilliancy, as if they were the sole or reigning faculties; as if we had not a physical nature binding us to the earth, and a spiritual nature binding us to the heav-

ens and the God who inhabits them. Thus the universities become splendid hospitals, with the difference that the hospitals cure, and the universities create disease. Most of them are indictable at the bar of public opinion for taking the finest young brains and blood of the country and returning them skilled, indeed, to perform certain linguistic and mathematical dexterities, but physically demoralized.

XVII.

M A N N E R S .

Gentleness and Morality in Manners—Politeness—Washington's Code of Manners—Notes on Manners.

GENTLENESS in society is like the silent influence of light, which gives color to all nature ; it is far more powerful than noise or force, and far more fruitful. It pushes its way quietly and persistently, like the tiniest daffodil in spring which raises the clod and thrusts it aside by the simple persistency of growing.

Morals and manners, which give color to life, are of greater importance than laws, which are but one of their manifestations. The law touches us here and there, but manners are about us everywhere, pervading society like the air we breathe. Good manners, as we call them, are neither more nor less than good behavior, consisting of courtesy and kindness ; for benevolence is the preponderating element in all kinds of mutually beneficial and pleasant intercourse among human beings. “Civility,” said Lady Montague, “costs nothing and buys every thing.” The cheapest of all things is kindness, its exercise requiring the least possible trouble and self-sacrifice. “Win hearts,” said Burleigh to Queen Elizabeth, “and you have all men’s brains and purses.” If we would only let nature act kindly, free from affectation and artifice, the results on good social humor and happiness would be incalculable. Those little courtesies which form the small change of life may separately appear of little in-

trinsic value, but they acquire their importance from repetition and accumulation. They are like the spare minutes, or the groat a day, which proverbially produce such momentous results in the course of a twelvemonth, or a lifetime.

Manners are the ornament of action; and there is a way of speaking a kind word, or of doing a kind deed, which greatly enhances their value. What seems to be done with a grudge, or as an act of condescension, is scarcely accepted as a favor.

POLITENESS.

In politeness, as in every thing else connected with the formation of character, we are apt to begin on the outside, instead of the inside. The golden rule contains the very life and soul of politeness: "Do unto others as you would that they should do unto you." Unless children and youth are taught by precept and example to abhor what is selfish, and prefer another's pleasure and comfort to their own, their politeness will be entirely artificial, and used only when interest and policy dictate. True politeness is perfect natural freedom and ease, treating others just as you love to be treated. Nature is always graceful, and Affection, with all her art, can never produce any thing half so pleasing. The very perfection of elegance is to imitate nature—how much better to have the reality than the imitation! Anxiety about the opinions of others fetters the freedom of nature, and tends to awkwardness—all would appear well, if they never tried to assume what they do not possess.

Politeness is a desire to make those around you happy.

WASHINGTON'S CODE OF MANNERS.

Every action ought to be made with some sign of respect to those present. Be no flatterer; neither play with any one who delights not to be played with. Read no paper or book

in company. Come not near the papers or books of another when he is reading or writing. Let your countenance be cheerful; but in serious matters be grave. Let your discourse with others, on matters of business, be short. It is good manners to let others speak first. When a man does all he can, do not blame him, though he succeeds not well. Take admonitions thankfully. Be not hasty to receive reports to the injury of another. Let your dress be modest, and consult your condition. Play not the peacock by looking vainly at yourself. It is better to be alone than in bad company. Let your conversation be without malice or envy. Urge not your friend to discover a secret. Break not a jest where none take pleasure in mirth. Gaze not on the blemishes of others. When another speaks, be attentive. Mind your own business.

NOTES ON MANNERS.

The true gentleman or lady is a gentleman or lady at all times and in all places—at home as well as abroad; in the field, or workshop, or in the kitchen as well as in the parlor. A snob is a snob always and everywhere.

Young man be polite to your sister. She is a woman and all women have claims on you for courteous attentions, and the affection which exists between you adds tenfold to the sacredness of the claims she has upon you, not only for protection, but for the exercise toward her for all the sweet amenities of life.

Truly some are naturally more gifted with urbanity, ease, and grace of manner and speech, but politeness is as truly an acquisition to be gained by study and effort, as is the ability to produce good music.

Never indulge in ridiculing others in company. It is a vulgar and ungenerous practice, and indicates a narrow, uncultivated mind. All have their weaknesses, and imperfections; even those who possess the most shining talents have

their blemishes. Persons addicted to ridicule are not usually distinguished for their own wisdom or good sense.

Courtesy is due from all men to all men ; it is the beautiful part of morality, justice carried to the utmost, rectitude defined, magnanimity in trifles.

Simple and unaffected language and manners are always pleasing. We should aim to say what seems fitting to the time and place, in the easiest, simplest way, selecting the best and most delicate words in use ; or, if any thing is to be done, to do it in the readiest, quietest, and most unobserved manner.

Never attempt to appear any thing more nor better than you are. Make it a rule to be as decorous toward friends and home companions as you desire to be to strangers and guests.

It is unobtrusive worth, not glitter, that wins lasting esteem.

XVIII.

CHARACTER.

The Glory of Life is Character—Rule of Action—Resolution—The Three Angels—Charity—Love—Truth—Honesty—Hope—Perseverance—Prudence—Punctuality—Habit—Brevity—Generosity—Contentment—Cheerfulness—Friendship—Adversity—Calumny—Slander—Jealousy—Meanness—Duelling, etc.

WHOEVER has left behind him the record of a noble life has bequeathed to posterity an enduring source of good, for it lives as a model for others in all time to come; it breathes fresh life into us and helps him to reproduce his life anew, to illustrate his character in other forms. Hence a book containing the life of a true man is full of precious seed; to use Milton's words: "It is the precious life-blood of a master spirit, embalmed and treasured up on purpose to show a life beyond life." Such a book, such a character, never ceases to exercise an elevating influence and a power for good.

Character is the noblest passion of a man, constituting a rank in itself, and an estate in the general good will; dignifying every station and exalting every position in society. It exercises a greater power than wealth, and secures all the honor without the jealousy of fame. It carries with it an influence which always tells, for it is the result of proved honor, rectitude, and consistency—qualities which, perhaps, more than any other, command the general confidence and respect of mankind.

Character is human nature in its best form. It is moral order embodied in the individual. Men of character are not only the conscience of society, but in every well-governed state they are its best motive power, for it is moral worth in the main which rules the world.

Every man is bound to aim at the possession of a good character as one of the highest objects of life. The very effort to secure it by worthy means will furnish him with a motive for exertion; and his idea of manhood, in proportion as it is elevated, will steady and animate his motive. It is well to have a high standard of life, although we may not be able altogether to realize it. He who does not look up will look down. The spirit that does not soar is destined, perhaps, to grovel. Vice, virtue, and time never stand still. Better lose all else and save character, for character is itself a fortune. A man's character is seen in small matters. Always endeavor to be really what you would wish to appear.

RULE OF ACTION.

“Wouldst thou know,” says Quarles, “the lawfulness of the action which thou desirest to undertake? Let thy devotion recommend it to divine blessing. If it be lawful, thou shalt perceive thy heart encouraged by thy prayer; if unlawful, thou shalt find thy prayer discouraged by thy heart. That action is not at all warrantable which blushes to beg a blessing, or, having succeeded, dares not present a thanksgiving.”

RESOLUTION.

Resolution is omnipotent; and if we will but solemnly determine to make the most and the best of all our powers and capacities, and if, to this end, with Wilberforce, we will but seize and improve even the shortest intervals of possible action and effort, we shall find that there is no limit to our advancement. Without this resolute and earnest purpose,

the best aid and means are of little worth, but with it, even the weakest are mighty. Without it, we accomplish nothing; with it, every thing.

A man who is deeply in earnest, acts upon the motto of the pickaxe on the old seal: "Either I will find a way or make one." He has somewhat the spirit of Napoleon, who, when told on the eve of battle that circumstances were against him, replied: "Circumstances! I make and control circumstances, not bow to them!"

In self-cultivation, as in every thing else, to think we are able, is almost to be so; to resolve to attain, is often almost attainment. Everywhere are the means of progress, if we have but the fixed purpose to use them. And if, like the old philosopher, we will but take as our motto, "Higher, for ever higher!" we may rise by those means. He that resolves upon any great end, by that very resolution has sealed the chief barrier to it. And he who desires the grand idea of self-cultivation, and solemnly resolves upon it, will find that resolute idea burning like a living fire within, and ever putting him upon his own improvement. He will find it removing difficulties, searching out or making means, giving courage and strength, and, like the Star in the East to the wise men of old, guiding him nearer and still nearer to the Sun of all Perfection.

If we are but fixed and resolute on self-improvement, we shall find means to aid us on every side at all times, and obstacles and oppositions will ever make us like the fabled spectre-ships, which sail the fastest in the very teeth of the wind.

Resolution is the youngest and dearest daughter of Destiny, and may win from her fond mother almost any favor she chooses to ask.

THE THREE ANGELS.

Three beautiful angels walk the earth each day, and carry to their heavenly home the record they have kept of human

hearts. Faith, Hope, and Charity are their names. Faith takes the hand of weary ones when the night-clouds gather around their heads, and leads them unto Hope, who crowns them with a wreath of flowers immortal. And when their wayward feet turn from the heavenly path, lured by false attractions, and they go on until their feet are torn and bleeding, and their garments soiled and stained, sweet Charity walks close beside, and throws her pure white mantle on their forms, covering all the stains and rags, that the passers by may not see how soiled and tattered they are.

CHARITY.

“Fair charity, be thou my guest,
And be thy constant couch, my breast.”

This golden chain, that reaches from heaven to earth, is much more admired than used, more preached about than practiced. It has been remarked by some writer: “Did universal charity prevail, earth would be Heaven, and Hell a fable.”

Charity is but another name for disinterested, lofty, unadulterated love, the attribute of Deity, which moved him to provide a city of refuge for our fallen, ruined race, when exposed to the vengeance and penalty imposed by the holy law of God, violated by our federal head. It is placed at the head of all the Christian virtues by St. Paul, the ablest divine that ever graced a pulpit or wielded a pen. It is the substratum of philanthropy, the brightest star in the Christian’s diadem. It spurns the scrofula of green-eyed Jealousy, the canker of tormenting Envy, the tortures of burning Malice, the typhoid of foaming Revenge. It is an impartial mirror, set in the frame of love, resting on equity and justice.

Charity is the foundation and capstone, the climax of all the Christian graces. Without it, our religion is like a body without a soul; our friendships, shadow of a shadow; our

alms, the offspring of pride, or, what is more detestable, the offerings of hypocrisy; our humanity a mere iceberg on the ocean of time—we are unfit to discharge the duties of life, and derange the design of creation.

Were this heaven-born, soul-cheering principle—the mainspring of human action, the all-pervading motive-power that impelled mankind in their onward course to eternity—the polar star to guide them through this world of sin and woe, the ills that flesh is heir to would be softened in its melting sunbeams, a new and blissful era would dawn auspiciously upon our race, and Satan would become bankrupt for want of business. Wars and rumors of wars would cease; Envy, Jealousy, and Revenge would hide their diminished heads; falsehood, slander, and persecution would be unknown; sectarian walls in matters of religion would crumble in the dust; the household of faith would become what it should be, one united, harmonious family in Christ; infidelity, vice, and immorality would recede, and boundless happiness, would become the crowning glory of man. Pure and undefiled religion would then be honored and glorified; primitive Christianity would stand forth divested of the inventions of men, in all the majesty of its native loveliness; the victories of the cross would be rapidly achieved, and the bright day be ushered in when Jesus shall rule King of Nations, as he now does King of Saints.

LOVE.

Love is of God. Love is the piety of the affections. Love is its own satisfaction; it is the love of loving, not merely of enjoying another.

Men trust the heart more than the head. The mass of men have more confidence in the man of great affection than in one of great thought; pardon is commonly popular, mercy better loved than severity. Men rejoice when the murderer is arrested, but shout at his acquittal of the crime. The

happiness of the greater part of men comes more from affectional than intellectual or moral sources. Hence the abundant interest felt in talking about persons, the popular fondness for personal anecdotes, biographies, ballads, love stories, and the like. The mass of men love the person of their great man, not his opinions, and care more to see his face and hear his voice than to know his ideas of truth and justice. It is so with religious teachers. Men sympathize with the person before they take his doctrine.

We never love our fellow-creatures too much. We love them selfishly, craving to engross their whole hearts to ourselves; love them sensually, seeking from them unlawful gratifications; love them immorally, making their smiles the goal of our virtue; love them idolatrously, keeping down our moral ideas to the level of their defects; but never do we truly love them too much. The selfishness, the sensuality, the idolatry are not love, but the parasites which dwarf and wither love, and which must be cleared away from it to restore its native vigor and beauty.

Of pure, true, tender, unselfish love there is never too much in any human heart. Nay, there is no possibility that any creature in the universe will ever feel too strongly that holy sentiment which swells in its utmost fullness the infinite heart of God. Millenniums hence, among the stars, so far from having outgrown love, as if it were a part of the weakness of mortality, we shall find it rises in our souls to a majestic power, an ineffable beauty, of which we can form no vision now. It is more love for our fellows that we want, not one shadow of a shade less.

Without culture of the affections, life is poor and unsatisfactory; truth seems cold and justice stern. Let a man have the piety of the body, of the mind and conscience, it is not satisfactory without the piety of the heart. Let him have this also, and what a world of delight it opens to him.

When a new child is born into some noble and half-starved

family it diminishes their comforts, it multiplies their toil, it divides their loaf, it crowds their bed, and shares the un-replenished fire; but with what joy is it welcomed there! We would imagine that a mother who had given birth to a large family of children would find her love divided among them, and thereby lessened; but is it so? Ask her, and the language of her heart will be, "Each one brings lots of love," and the more there are the more love each succeeding one brings. Oh, who can conceive of the depths of a mother's love! For long months she carries you under her heart, and then with a mother's love, so tenderly, so anxiously, so affectionately watches over you, guides and guards you through infancy, childhood, youth, even up to and into manhood! In every man who lives a true life the affections grow continually.

One day there shall be no fear before men, no fear before God, no tyrant in society, no devil in theology, no hell in the mythology of men, love, and the God of Love shall take their place. Man is a babe yet, the time for the development of conscious love has not yet arrived.

Love is promotive of manly and womanly beauty. It makes one "twice a man," and equal to any thing that man may do or dare. It makes him strong and brave as well as gentle and tender, gives firmness to his figure, grace to his carriage, and character to his face. It gives roundness to the form, fullness to the bosom, grace to the movements, light to the eye, sweetness to the mouth, color to the cheek, and animation to the whole figure. Every organ of the body seems imbued by it with new life, and every function to be rendered more efficient. This fine spiritual stimulus is in the highest degree favorable to health and beauty.

Love is an affair of the heart, but the head should be its privy counselor. As a man should be *manly*, so should a woman be *womanly* in her love.

“ Learn to win a lady’s faith
Nobly, as the thing is high;
Bravely, as for life and death,
With a loyal gravity.
Lead her from the festive boards;
Point her to the starry skies;
Guard her by your truthful words,
Pure from courtship’s flatteries.”

Love opens the seal of a new and incalculably delightful fountain of happiness, as well in anticipation as fruition, which increases as love strengthens, till it ripens into the very tenderest emotions and the sweetest pleasures of our natures.

“ Love is divine, unselfish, asking naught,
But winning it by attractive force
Of generous trust and sweet unfearing, fraught
With the grace of tenderness to make its course.
Harshness and doubt can not abide with love.
Doubt is from selfishness, and that can ne’er
Yoke with the sentiment that from above
Was sent, which Scripture sayeth cast out fear.
Love has no limit—’t is the god in man,
Broad, universal, deep, and evermore
The same as when the stars their song began
Of sweet accord, when Time creation bore.
Oh, could we feel what Love is, passion free,
Then God, the good, indeed with us would throned be!”

Slowly vengeance fades out of human institutions, slowly love steals in. The wounded soldier must be healed and paid, his widow and children fed and comforted; the slaves are set free, the yoke of kings and nobles must be made lighter, be broken and thrown away; all men must have their rights made sure; the poor must be fed, must have the right to vote, to justice, truth and love; the ignorant must be educated, the State looking to it that no one struggles in the rear and is so lost; the criminals, I mean the little criminals

committing petty crimes, must be instructed, healed and manified; the lunatic must be restored to his intellect; the blind, the deaf, the dumb, the idiot, must be taught, and all mankind be blessed.

The attempt to banish war out of the world, odium from theology, capital punishment out of the State, the efforts to expunge hate from the popular notion of God, and fear from our religious consciousness, all show the growth of love in the spirit of men.

“Serene will be our days, and bright
And happy will our nature be,
When love is an unerring light,
And joy its own security.
And they a blissful course may hold
Even now, who not unwisely bold,
Live in the spirit of their creed,
Yet find that other strength according to their need.”

It is more fatal to neglect the heart than the head.

TRUTH.

Truth is the first law in the government of speech. It is to your tongue what the polar star and the magnetic needle are to the mariner, without them his ship had better never leave its port, and without truth your tongue had better rest in eternal silence. Without truth there can be little room for other virtues.

People do not speak truth for the want of not knowing and preferring it, but because they have not the organ to speak it. It requires a high-toned spirit to battle with falsehood and overcome it. If I must suffer for speaking the truth I would rather suffer than let truth suffer in consequence of my not speaking it.

HONESTY.

The truth of the good old maxim, that "Honesty is the best policy," is upheld by the daily experience of life; uprightness and integrity being found as successful in business pursuits as in every thing else. As Hugh Miller's worthy uncle used to advise him: "In all your dealings give your neighbor the east of the bank—'good measure, heaped up and running over,' and you will not lose by it in the end." Put your character, your conscience, your self-respect and probity in every transaction of life. You may succeed for a time by fraud, by petty dishonesty, by violence, but you can never succeed permanently except by directly opposite means.

HOPE.

Nothing can compensate a man for the loss of hope; it entirely changes the character. "How can I work? how can I be happy?" exclaimed a great, but miserable thinker; "I have lost all hope." Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.

PERSEVERANCE.

Perseverance, purpose, and a good stout heart are what enable us to achieve whatever we undertake. In many walks of life, drudgery and toil must be cheerfully endured as the necessary discipline of life. Hugh Miller says the only school in which he was properly taught was "that world-wide school in which toil and hardship are the severe but noble teachers."

He who allows his application to falter, or shirks his work on frivolous pretexts, is on the sure road to ultimate failure. Let any task be undertaken as a thing not possible to be evaded, and it will soon come to be performed with alacrity

and cheerfulness. Thus, persons with the commonest brains and the most slender powers will accomplish much, if they apply themselves wholly and indefatigably to one thing at a time. Be a whole man to one thing at one time. "Whatsoever thy hand findeth to do, do it with thy might."

Nothing that is of real worth can be achieved without courageous working. There is no excellence without labor. The timid and hesitating find every thing impossible, because it seems so. It is not the men of genius who move the world, who take the lead in it, but men of steadfastness, purpose, perseverance, and indefatigable industry. Said John Hunter: "Is there one whom difficulties dishearten—who bends to the storm? He will do little. Is there one who *will* conquer? That kind of man never fails."

PRUDENCE.

Prudence is the combination of wisdom, reason, discretion, and common sense; the offspring of a clear head, a correct judgment, and a good heart. It regards the past, the present, and the future, time and eternity; never shrinks from known duty; acts with coolness and decision; investigates impartially, reasons correctly, and condemns reluctantly. The prudent man meets the dispensation of Providence calmly; views mankind in the clear sunshine of charity; is guided by the golden rule in his dealings; cherishes universal philanthropy, and soars in peerless majesty above the trifling vanities and corrupting vices of the world, and lives in constant readiness to enter the mansions of bliss beyond the vale of tears.

It is not the consequent result of shining talents, brilliant genius, or great learning. It has been truly said by Dr. Young, and demonstrated by thousands, *With the talents of an angel, a man may be a fool!*

"How empty learning, and how vain is art;
Save when it guides the life, and mends the heart."

One grain of prudence is of more value than a cranium crowded with unbridled genius, or a flowing stream of vain wit. Without it, dangers gather thick and fast around the frail bark of man and hurry him on to destruction. The shores of time are lined with wrecks, driven before the gale of imprudence. It is not prudent to contract sudden intimacies with strangers. You can extend the hand of charity without mingling souls.

Hasty and compulsory marriages are seldom prudent, and rarely happy. After the blissful knot is tied, it is prudence for the twain to do all in their power to render each other happy, to both pull the same way, carefully avoiding cold indifference, cruel neglect, angry words, discordant views, and unnecessary crosses; for love, like china, once broken, is hard to be repaired—like the caged bird, once fled, it is hard to be regained.

Slander is very imprudent. It is more to be dreaded than the cholera. It is like sulphurous fire or a charcoal gas, that suffocates as we slumber—a scorpion in the grass, inflicting an unsuspected, but deadly sting.

It is not prudent, but cruel, to trifle with the feelings of others, by inspiring hopes only to be blasted, and making promises only to be broken; more especially if a female heart is concerned. Such are the vilest and most brutal promise-breakers—those demons of men, who promise marriage to an innocent and unsuspecting girl and then desert, if not ruin her. Such brutes should be caged with scorpions, fed on aquafortis, and drenched with prussic acid—a mild punishment compared with the enormity of the crime. It is not prudent to become involved in debt. It is not prudent to leave a certain business because its gains are slow; “slow and sure” is an old and sound adage.

It is not prudent to pine under misfortunes or disappointments. Never give up the ship while a plank floats within your reach. Industry and perseverance have, and ever can,

perform wonders. It is not prudent to indulge in procrastination, and crowding to-morrow with the business of to-day.

It is not prudent to take for granted all we hear, or tell it to others. Nor is it prudent to be blown about by every wind of doctrine, or fresh breeze that passes over society. We should be wise in design, firm in purpose, and decisive in action.

It is not prudent to wrangle about disputed points in modern theology—the Bible is plain, simple, sublime, complete; it is so easily understood, so far as the salvation of the soul is concerned, that the wayfaring man, though a fool, need not err.

In short, to be prudent, is to shun all evil, practice virtue, live in constant communion with God, and ever be in readiness to throw off our mortal coil, and take our exit, calmly and peacefully, “to that country from whose bourne no traveler returns.”

PUNCTUALITY.

“Punctuality,” said Louis the Fourteenth, “is the politeness of kings.” It is also the duty of gentlemen, and the necessity of men of business. Nothing begets confidence in a man sooner than the practice of this virtue, nothing shakes confidence sooner than the want of it.

A very wealthy and honorable man who had risen to great distinction once said of himself, that he “had lodged with beggars and had the honor of royal society,” and he attributed his success in life mainly to three things: punctuality as to time, self-reliance, and integrity in word and deed. Successful conduct in business consists, to a great extent, in attention to matters of detail; in short, to “routine” and “red tape.”

HABIT.

The force of habit is very great. We are bigots from habit, inebriates from habit, gluttons from habit, swearers from habit. How subtly habit steals upon us! We laugh at the caution which would save us, and take the first step in sin that leads to the abyss from which there is scarcely an escape. How we pet our habits, palliate them, justify them! They get their hold upon us through our inefficient will, which in itself is a habit. The will should be cultivated and strengthened, as much as the body and mind; but Habit, at the very outset, says the will of the child must be crushed out. It should be encouraged rather, and *directed to its proper end*. With stout will and resolution we may throw off or resist habit; but without it, it holds us with hooks of steel. It is unfortunate to know that more than half our time is spent in repenting of habits contracted during the other half; and more unfortunate to think that our habits have, by example, involved others in the same.

It is scarcely possible to over-estimate the value of training the young to virtuous habits. In the young they are easiest formed, and when formed they last for life; like letters cut on the bark of a tree, they grow and widen with age. "Train up a child in the way he should go, and when he is old he will not depart from it." The beginning holds within it the end; the first start on the road of life determines the direction and the termination of the journey. "Remember," said Lord Collingwood to a young man whom he loved, "before you are five-and-twenty you must establish a character that will serve you all your life." As habit strengthens with age, and character becomes formed, any turning into a new path is difficult.

No drunkard ever reformed by gradually relinquishing his dram. All depends upon breaking through a pernicious habit resolutely and at once. Make sobriety a habit, and

intemperance will be hateful; make prudence a habit, and reckless profligacy will become revolting to every principle of conduct which regulates the life of the individual. Hence the necessity for the greatest care and watchfulness against the inroad of any evil habit; for the character is always weakest at the point at which it has once given way; and it is long before a principle restored can become so firm as one that has never been moved. It is a fine remark of a Russian writer, that "Habits are a necklace of pearls—untie the knot, and the whole unthreads."

Even happiness itself may become habitual. There is a habit of looking at the bright side of things, as well as at the dark side. Dr. Johnson has said that the habit of looking at the best side of a thing is worth more to a man than a thousand pounds a year. And we possess the power, to a great extent, of so exercising the will as to direct the thoughts upon objects calculated to yield happiness. The habit of happy thought may be made to spring up like any other habit. To bring up man and woman with genial habits, a good temper, and a happy frame of mind, is perhaps of more importance than to perfect them in much knowledge and every accomplishment.

BREVITY:

Dr. Cotton Mather placed over the door of his office, "BE SHORT." These two words should be placed over the speaker's chairs in our legislative halls, the benches of judges, the tables of authors, and over the clocks of some churches.

In business, punctuality and dispatch make short work.

Let friendly calls be short.

Let your communications to those who are busy be short.

Hold no man by the button in the street or in the door, be short.

Let your anecdotes and stories be short.

Let your credits, if you have any, be short.

Let your speeches be short, and be sure and stop when done.

If you have any bad habits, vicious practices, or bad companions, cut them short, or your happiness, reputation, and money may fall short.

Let the prayers, exhortations, and admonitions of every Christian be humble, meek, fervent, sincere, earnest, affectionate, and short.

Let the impenitent sinner turn from his sins at once—no delay, life is uncertain and short. This night thy soul may be required of thee—a notice dreadfully short.

GENEROSITY.

We are told to give, even as we receive. We believe we receive according as we give. We are told that we are stewards of the Lord, that is, that all our gifts are held in trust from him, and we must use them in such a way that at his coming he may find his own with interest.

True charity never impoverishes. In outward possession it would be difficult to find a man who had made himself poor by acts of benevolence, for a just and wise benevolence is almost sure to be accompanied by an orderly development of the faculties, such as in our country makes prosperity almost certain. In intellectual attainments most persons are familiar with the fact that there is no way by which we can so thoroughly confirm and make clear in our own minds any thing that we know, as by imparting it to others. In all that relates to the affectional part of our being, none can doubt but that we grow by giving. The more we love, the more we find that is lovely, and it is only in proportion as we love that we can learn to comprehend that God is infinitely powerful, by reason of his infinite love. If we would make our one talent two, or our five talents ten, the best way to do it is by giving of all that we have to those who are poorer than ourselves.

CONTENTMENT.

"Do you know what the people of Cape Ann do when it rains? They let it rain!" This is the true philosophy. It is best not to fret at evils which we can not help, or even for those which we might help; for fretting does not better a thing any. There is an old saying, that has come down to us from very remote antiquity, that "It is of no use to cry for spilled milk." "Uncle Ned," when his teeth failed him, "let the hoe cake be." Fretting wrinkles the skin like a baked apple, turns the aspect to a glum sourness, makes the finest eyes look wicked, and places personal beauty at a risk. The Sage of Thorndike was one hundred and ten years old when he died, and at that age his face was as fair as an infant's. When asked the secret of this his reply was, "I never allowed my face to pucker with the wrinkles of fretfulness and ill temper."

CHEERFULNESS.

This state of the mind has much to do with the healthy action of the physical system. A cheerful and happy mind gives a free and easy circulation in the nervous system, and by its effect contributes much toward a healthy and free circulation of the blood. Especially should we be cheerful at and after our meals. Whatever our condition or circumstances in life, it is economy and duty to make ourselves cheerful and happy. However bitter our troubles, our griefs, let us cultivate a spirit of resignation; however painful our condition in life, let us be content with such things as we have; however dark our prospects, let us hope for good, for the best. While nothing is gained by despondency, much is lost. While cheerfulness helps others to be healthy and happy, it is of great benefit to ourselves.

FRIENDSHIP.

What examples do we all know of friendship and of charity! Here is a woman of large intellect, well disciplined, well stored, gifted with mind and graces with its specific piety, whose chief delight is to do kind deeds to those beloved. Her light is poured out, like the fair light of heaven, around the bedside of the sick; she comes like a last sacrament to the dying man, bringing back a reminiscence of the best things of mortal life, and giving a foretasted prophecy of the joys of heaven, her very presence an alabaster box of ointment, exceeding precious, filling the house with the balm of its thousand flowers. Her love adorns the paths wherein she teaches youthful feet to tread, and blooms in amaranthine loveliness above the head laid low in earth.

She would feel insulted by gratitude; God can give no greater joy to mortal man than the consciousness whence such a life wells out. Not content with blessing the few whom friendship joins to her, her love enlarges and runs over the side of the private cup and fills the bowl of many a needy and forsaken one. In the presence of such affection as this, the intellect of a Plato would be abashed, and the moral sense of a saint would shrink and say to itself, "Stand back, my soul! for here is somewhat far holier than thou." In sight of such excellence I am ashamed of intellect; I would not look upon the greatest mind that ever lived.

ADVERSITY.

"Sweet indeed are the uses of adversity." They reveal to us our powers, and call forth our energies. If there be real worth in the character, like sweet herbs, it will give forth its finest fragrance when pressed. "Crosses," says an old proverb, "are the ladders that lead to heaven."

“What is even poverty itself,” asks Pitcher, “that a man should murmur under it? It is but as the pain in piercing a maiden’s ear, and you hang jewels in the wound.” In the experiences of life, it is found that the wholesome discipline of adversity in strong natures usually carries with it a strong self-preserving influence.

Too much facility, ease, and prosperity is not good for a man; it removes that wholesome stimulus to exertion which is so essential to sound discipline. On the contrary, to use the words of Burke “Difficulty is a severe instructor set over us by the supreme ordinance of a parental Guardian and Instructor who knows us better than we know ourselves, as he loves us better too. He that wrestles with us strengthens our nerves, and sharpens our skill—our antagonist is thus our helper.”

“Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials with which wisdom builds
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.”

CALUMNY.

“’T is calumny
Whose edge is sharper than the sword; whose tongue
Outvenoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world! Kings, Queens, and States,
Maids, matrons; nay, the secrets of the grave
This viperous slander enters.”

This picture of Shakspeare’s, whose body has moldered in the tomb over two hundred years, has lost none of its strong features by modern improvements in human society. Calumny is the same blighting Sirocco, the same envenomed

scorpion, the same damning miasma, as it was when his master hand delineated its dark and fiendish physiognomy. As then, its pestiferous breath pollutes with each respiration ; its forked tongue is charged with the same poison ; it searches all corners of the world for victims ; it sacrifices the high and the low, the king and the peasant, the rich and the poor, the matron and the maid, the living and the dead ; but, cursed propensity, it delights most in destroying worth and immolating innocence.

Lacon has justly remarked, “Calumny crosses oceans, scales mountains, and traverses deserts, with greater ease than the Scythian Abaris, and, like him, rides upon a poisoned arrow.” As the Samiel wind of the Arabian desert not only produces death, but causes the most rapid decomposition of the body ; so calumny affects fame, honor, integrity, worth, and virtue.

The base, black-hearted, triple-tongued, Janus-faced, cloven-footed calumniator, like the loathsome worm, leaves his path marked with the filth of malice and scum of falsehood, and pollutes the fairest flowers, the choicest fruits, the most delicate plants in the greenhouse of character. Living, he is a traveling pest-house ; dying, impenitent, his soul is too deeply stained for hell, and should be driven to that imaginary, elementless blank, beyond the confines of all worlds, shrouded in the darkness of nonentity ; there to roam alone, through the ceaseless ages of eternity, without a pain or pleasure to relieve the awful monotony of that dreadful vacuum.

O reader, never calumniate the name of another ; sooner plunge a dagger through his or her heart ! So deep does the calumniator sink in the murky waters of degradation and infamy, that, could an angel apply an Archimedian moral lever to him, with Heaven for a fulcrum, he could not in a thousand years raise him to the grade of a convicted felon. (See “Virgil,” Book III, line 176.)

SLANDER.

Let no corrupt communication proceed out of your mouth; neither filthiness, nor foolish talking, nor jesting.

“Either be silent,” said Pythagoras to his disciples, “or say something that is better than silence.” And a greater than Pythagoras has said, “In the multitude of words there wanteth not sin, but he that refraineth his lips is wise.

When the absent are spoken of, some will speak gold of them, some silver, some iron, some lead, and some always speak dirt, for they have a natural attraction toward what is evil, and think it shows penetration in them. As a cat watching for mice does not look up though an elephant goes by, so they are so busy mousing for defects that they let great excellences pass them unnoticed.

I will not say it is not *Christian* to make beads of others’ faults, and tell them over every day; I say it is *infernal*. If you want to know how the devil feels, *you do know*, if you are such an one.—*Henry Ward Beecher.*

JEALOUSY.

Jealousy has plucked roses from the damsel’s cheek, driven the young man to desperation, embittered the joys of a faithful wife, and administered to the fond husband the potion of poison. It is an enemy to human happiness, the father of crime, the hot-bed of fell revenge, the prime-mover of dissensions, the soul of anarchy, the fuel of party spirit, the instigator of revolution, the bane of public good, the incubus of religion, the parent of wars, and an earthquake in the body politic—setting nations in commotion, sometimes sinking them in the dark abyss of irrevocable ruin. It has been justly remarked by a close observer of human nature, that “Jealousy, of all the passions, is that which exacts the hardest service, and pays the bitterest wages. Let all who desire peace of mind, the respect of those around them, and

the welfare of our race, banish this fell monster from their hearts for ever.

MEANNESS.

The following is an extract from Dow Jr.'s Sermon on "Meanness:"

"My friends, too many of you are ever inclined to meanness. I know some who are so vastly little (if I may be allowed to use the term) that when they are brushed from the earth into the Devil's dustpan, the old chap will have to put on a pair of double-magnifying spectacles, and poke a long while among the rubbish of immortality before he can find them.

"There is neighbor Tightfist, in some respects a worthy member of my congregation, and yet I regret to say is mean enough to chase a mosquito through a five-mile swamp for the sake of his suet. To his credit, however, he once made a sacrifice to the good cause, by putting an unfortunate-looking penny into the box, and going supperless to bed.

"And neighbor Stick-in-the-mud, too, if he had the power, and could enrich himself thereby, would brush the silver stars from the firmament, and snatch the golden sun from the sky, and sell the moon for brass; and if sixpence was required at the gate of Heaven, rather than pay the fee, I verily believe he would rise from his resting place at midnight and pick the lock with a tenpenny nail."

DUELING.

"Am I to set my life upon a throw,
Because a bear is rude and surly? No!"

False honor, like false religion, is worse than none. They both lead to destruction, and are deprecated by all good men. The one is a relic of the barbarous age; the other

is somewhat older, having first been imposed on Mother Eve by the wicked one.

That cool, deliberate murder should be tolerated in the land of Gospel light and moral reform, is as astonishing as it is humiliating and disgraceful. And that the murderer should afterward be countenanced, and even caressed with places of public trust and emolument, is shocking to every man who has a proper sense of moral obligation. He who can calmly make up his mind to take the life of his fellow man on the field of false honor is an enemy to God and the human race, and if he succeeds in his cowardly purpose, should be treated as an outlaw, and have the mark of Cain branded in blazing capitals on his blood-stained forehead.

The man who has not genuine courage enough to refuse a challenge forfeits his native dignity, insults Deity, violates reason, betrays the trust imposed in him by his great Creator, and is guilty of prolonging the barbarous practice. By refusing, he punishes him who seeks his life, in the severest manner. The man who refuses the first challenge is seldom annoyed with the second. Those who are known to be opposed to this hellish practice are not interfered with by the gentlemen "bears" of false honor. Let public opinion uniformly and universally point the finger of withering scorn at the duelist, and it would do more to cure him of his fighting mania than any other thing, except the want of subjects.

I recollect many cutting answers to challenges that inflicted severer wounds than to be shot with the blue pill. Here is one: "Sir—Your desire to have me shoot you can not be complied with. My father taught me, when a boy, never to waste powder on game not worth bringing home."

Another: "Sir—I am opposed to murder in any form. Of course, I can not consent to shoot you, or volunteer to be shot myself. To gratify your strong desire for burning powder,

mark out my full-length portrait on a barn ; if you can hit that, consider me shot and your honor vindicated."

Another : "Sir—I fear not your sword, but the sword of God's anger. I dare venture my life in a good cause, but can not venture my soul in a bad one. I will charge upon the cannon's mouth for my country, but I want courage to storm hell."

No man who is engaged in dueling, can be a Christian or a philosopher.

XIX.

THE PHYSICIAN AND MEDICINE.

The True Physician—Woman the Best Physician—Sickness a Sin—Medicine.

THE PHYSICIAN.

THE Physician and the Lawyer! have as little to do with them, in a professional way, as possible; but when it is necessary, employ the best. It is better, safer, and cheaper.

It would be well if the Government should allow no man to practice till he had completed a collegiate course, a medical course, and had experience with an able physician or in a hospital, and be able to show his credentials for all these requirements. It would be better still if the Chinese system was adopted. The Chinese doctor has his regular salary for each family, and for each case of sickness, according to the time that the sickness lasts, *he* pays the family instead of the family paying. The consequence is there is but little sickness, and when there is any, it is of very short duration.

It would be well if there were more women physicians. In every way she is better adapted to become the nurse and physician to the sick. I am heartily glad to see medical schools and colleges opening their doors to women. It is a sign of progress and enlightenment. Would that women could take this matter in hand! Shame upon you great, coarse, rude, vulgar, selfish men—medical students—for trying to keep women from entering the medical school! Well may

you be jealous and envious, for you know she is sure to take the matter out of your hands. The sooner the better. I heartily wish God-speed to all those noble institutions in our land that are educating women to become our nurses and physicians, she is sure to be successful.

There must be a radical change in medical schools and in medical education. Within a few years there has been a wonderful change for the better, and there will be a still greater.

We think the Homœopathic school a great improvement on the Allopathic, but a greater improvement on both is the Therapeutic—or depending upon good nursing, and nature, without the aid of medicine. The physicians of this school affirm that any and all diseases can be cured without the aid of medicine.

The business of curing or attempting to cure disease is but a very small part of the legitimate province of the medical man. His great business should be the prevention of pain, disease, and suffering. In other words, his great business is to teach the Creator's natural laws, especially the laws of the human frame and those by which it is related to its Creator, itself, and the world around it.

Physicians should be considered, as it were, inmates of the family, and should have the right to go where they please, make inquiries, observations and give directions.

As soon as a person who has been sick is sufficiently well to render it safe, the true physician ought to converse with him and his friends about the probable causes of disease in order to avoid them thereafter, and to show him that he has violated the Creator's laws, and that his sickness is the penalty. Once establish a firm conviction in the human mind that disease is the punishment of transgression, voluntary or involuntary, and you have done a great work.

Anatomy and Physiology should be made requirements in every school in the land, they can easily be rated for every

school, and they are of more importance than all studies combined, and yet they are most neglected. Shame upon heads of institutions that it is so.

There is perhaps not a more angelic office on earth, the ministerial office alone excepted—than of an enlightened, high minded, benevolent, and pious physician; one, we mean, who is highly imbued with the love of improvement and the spirit of doing good. Let us have a sufficient number of this sort of domestic missionaries among us, and let them use their utmost endeavors to inspirit society with their own love and zeal for improvement, and not many years would elapse before the moral wilderness would begin to rejoice, and the desert of the human mind begin to blossom as the rose. The glad day of the universal prevalence of Christianity would soon break upon us with its morning splendor and glory to God in the highest, no less than peace on earth and good will to men would be everywhere sung in more than mortal strains.

SICKNESS.

Who will deny that sickness is sin? The day is long since past when it was attributed to *Providence*. Those were days of impiety and ignorance. Does God violate his own laws? Preposterous! We kill ourselves, we kill our children—with kindness often—and then throw the blame upon “Providence.” Consummate ignorance, downright blasphemy! All can escape disease, and it is our duty so to do. Sickness is costly; it keeps us from our friends and business, it necessitates care and anxiety from our friends. Let us enlighten ourselves upon health and disease, that we may avoid this dread calamity.

MEDICINE.

Nature requires no aid from medicinal agents, and will perform her work of cure better without than with them.

Medicines are not needed; all medicinal agents are unnatural to the laws of life.

Dr. Johnson says: "I declare my conscientious opinion, formed on long observation and reflection, that if there were not a single physician, surgeon, apothecary, chemist, druggist or drug on the face of the earth there would be less sickness and mortality than now."

Observance of the laws of health are vastly the most effectual restoratives. Must we *poison* the system in order to cure it? Shall we destroy life to enhance it? Does that which is constitutionally hostile to life promote it? Perfect nonsense! Nature is our great physician. Our systems crave what we need; there is curative medicine sufficient in the food craved. If we crave no food, fasting is the best medicine. Many chronic invalids can be cured simply by rest and recreation.

XX.

VOICE CULTURE.

The Vocal Apparatus and Importance of its Culture—Elocution—
Singing—Music, etc.

THE importance of this branch of self-culture is too apt to be overlooked, certainly neglected. I do not mean vocal cultivation, training the voice to all the intonations of the finished singer, but the proper management of the voice controlled by the organs of respiration, the proper adaptation of the air column coming from the lungs, thrown forward to the mouth, where the lips, teeth, and tongue form it into words.

At the base of the vocal apparatus are the human bellows, the lungs. The air is forced by the lungs through the bronchial tubes into the windpipe. At the upper point of the windpipe is a little bundle of mechanism, called the larynx. Through the center of the larynx is a hollow passage, a continuation of the air-tube; this tube forms into a triangular shape by the vocal cords, and is called the glottis. Above this opening is a valve called epiglottis; it protects the air-tube in swallowing, the food passing down behind at the back of the throat. Above the epiglottis, and leading into the mouth and nose is the pharynx. The walls of the pharynx have the power of contracting or acting upon the column of air, thus modifying the tone.

The lungs furnish the air and send it up to the larynx (Adam's apple), at which point the tone is produced, then

passing up the pharynx, modified at will, arrives at the mouth and lips, where organs of articulation shape the tones into words. There are cavities in the frontal bone, between and over the eyes, and in the cheek bones, which are in connection with the back part of the throat or pharynx, and serve as sounding boards for the tone.

Professor Carlo Bassini, one of the most distinguished vocal teachers in this country, has given, in the Introduction to his admirable "Art of Singing," the best and most comprehensive physiological and scientific treatise on this subject ever before published in America. Dr. Rush, in his book on the voice, gives admirable suggestions of what *ought* to be done, while Bassini's method shows *how* to do it. Mrs. Emma Seiler's "Voice in Singing" is another admirable work, but Bassini is more concise.

ELOCUTION.

After voice culture, Elocution is the simplest art, and to many the most useful. Fine reading can be understood and appreciated by all, but few understand the labor and study required to make a finished elocutionist. It takes heart and brain. A genuine love for patient study, persevering practice and keen appreciation of the author's meaning are requisite. Imitation, or mimicry will not avail a finished reader, absolute self-reliance and self-control are required.

Prof. J. W. S. Hows has done much to fling aside the miserable artificial tones and mannerisms of many systems of elocution. "Rely on yourself" is the best of his instructions; "Nature and habit will show you how."

But brains and heart are the requisites most needed in a good reader. Unless you have both, don't attempt the *science* of elocution; train your voice as you will, you'll become an admirable ape or a consummate donkey, better satisfied with your bray than your friends are to hear you. Elocution—literally, *E* (Latin) "from" or "out;" *loquor*,

“to speak”—is an admirable art to study; merely for your own comfort and bodily health, practice the exercises it offers, and when you have mastered them, it will be time enough to decide upon studying to become an elocutionist.

SINGING.

The study and practice of vocalization requires peculiar physical organization and quality of voice tone, to become perfect and finished as a vocalist. So many musical works have been written upon this subject, that it is useless here to enter upon requirements and methods. We only suggest that every child, maiden, and youth be taught to sing. Nothing so cheers the family circle, nothing so unites sisters and brothers, parents and children, as blending voice and heart in hymns of praise around the family altar. Nor in hymns alone is pleasure found. The many sweet melodies ringing so familiarly throughout the land are a constant theme for happy hours. Take the Volksleid of the Germans; how many pictures of home and childhood they recall to the old man, or the stranger, toil worn, and travel stained!

The songs of childhood and youth are never lost, they echo on in the soul through scenes of joy or woe. The cold river of death can not silence them; once sung beside the mother's knee, they rise on wings of melody to the angel home and there await the child in the Great Father's mansion.

MUSIC.

The cultivation of this heaven-ordained science is one of the most important parts of our self-culture. Not only is “voice” to be improved and strengthened, but the ear as well. True, there are those who have “no ear for music,” and “can't turn a tune.” It is double work for those to learn musical notes and the rules of time and rhythm, but they can be mastered, and, as a mere branch of self-culture, ought to be studied.

The pleasure derived from perseverance in this branch of study is two-fold. Not only do we satisfy our intellectual nature by a sense of having overcome a difficulty, but we are pleased with the exquisite system and completeness of harmony.

This is merely the selfish view, but we should reflect on the joy it gives others to hear even the simplest melody, and even if we play according to "rule" only, we shall delight some music-loving heart.

There is something so elevating, so refining in this branch of culture. The nervous organization is so affected by sound, that when we study and practice the higher examples of harmony, it seems to raise us into a region where soul is lost to sense, and is wafted nearer the Infinite on wings of seraph melody.

The child is never too young to listen to this glorious science. The sooner the better, for taste and appreciation can be early trained, one can "grow in music" as easily as the Christian is said to "grow in grace," and if music is the only science carried on in heaven, surely, part of our religion on earth should be to begin to fit ourselves for the heavenly land.

XXI.

HINTS AND RULES.

The Morning Hour—Early Rising—Close your Mouth—How to Save your Teeth—Maxims for Guidance through Life—Buxton's Motto—Inconsistency in Human Desires—Backward Boys—Popular Errors—Rules for Good Habits—Jefferson's Ten Rules—Rules for Living—An Appeal—Moral Agriculture, etc.

THE MORNING HOUR.

The air is tranquil, and its temperature is mild. It is morning; and a morning sweet, and fresh, and delightful. Every body knows that the morning, in its metaphorical sense applies to so many objects and on so many occasions. The health, strength, and beauty of early years lead us to call that period the “morning of life,” and of a lovely young woman we say, she is “bright as the morning.” But the morning itself, few people who inhabit the cities know any thing about. Among all our good people, not one in a thousand sees the sun rise once during the year. They know nothing of the morning. Their idea seems to be that it is that part of the day which comes along after a cup of coffee and a beefsteak, or a piece of toast. With them, morning is not a new issuing of light, a new bursting forth of the sun, a new waking up of all that has life from a sort of temporary death to behold again the work of God, the heavens and the earth; it is only part of the domestic day, belonging to breakfast, to reading the newspapers, answering notes, sending the children to

school, and giving orders for dinner. The first streak of light, the earliest purpling of the east, which the lark springs up to greet, and the deeper coloring into orange and red, till at length the "glorious sun is seen, regent of day," this they never enjoy, for they never see it.

Beautiful descriptions of the morning abound in all languages, but they are the strongest, perhaps, in those of the East, where the sun is often an object of worship. King David speaks of taking to himself the "wings of the morning." The wings of the morning are the beams of the rising sun. Rays of light are wings. It is thus said that the Sun of Righteousness shall arise, "with healing in his wings," a rising sun which shall scatter life, health, and joy, throughout the universe. Milton has fine descriptions of morning; but not so many as Shakspeare, from whose writings pages might be filled of the most beautiful imagery, all founded on the glory of the morning.

EARLY RISING.

Whatever may be the quantity of sleep required, early rising is essential to health and promotes longevity. Almost all men who have distinguished themselves in science, literature, and the arts, have been early risers. The industrious, the active minded, the enthusiasts in pursuit of knowledge or gain are up betimes, at their respective occupations and while the sluggard wastes the most beautiful period of his life in pernicious slumber.

Homer, Virgil, and Horace, are all represented as early risers; the same is the case with Paley, Priestly, and Buffon; the last of whom ordered his servants to awaken him every morning and compel him to get up by force, if he evinced any reluctance, for which service he was rewarded with a crown each day, which recompense he forfeited if he did not oblige his master to get out of bed before 6 o'clock.

Bishop Jewell and Burnett rose every morning at 4 o'clock. Sir Thomas More did the same thing.

Napoleon was an early riser ; so were Frederick the Great, Charles the Twelfth, and Washington. Sir Walter Scott during the greater part of his life rose by 5 o'clock, and his literary work was accomplished chiefly before breakfast. Franklin, and nearly all the great men of the Revolution were early risers, so were Daniel Webster; and John Quincy Adams. That early rising tends to prolong life, appears to be clearly proved.

Falsely luxurious, will not man awake,
And spring from the bed of sloth, enjoy
The cool, the fragrant, and the silent hour,
To meditation due and sacred song !
'Wilder'd and tossing through distempered dreams,
Who would in such a gloomy state remain
Longer than nature craves, when every muse
And every blooming pleasure wait without
To bless the wildly devious morning walk ?

Spring up from bed at the first moment of waking. In this, as in all other virtuous resolves, to act upon the first impulse is the only policy. It is said of women and of garrison commanders, that if they pause upon a proposition, if they suffer themselves to be brought to parley, they are surely lost. We should realize by act the words, "Awake ! arise !" in as quick and immediate succession as they were uttered by the poet. The man who springs from his bed at once on waking is the only conqueror ; he shakes off the heaviness of his chain, the dullness of his slumber, the confusedness of his dreams, and so

"Richard is himself again."

The first touch of light is like that of Ithuriel's spear, it strikes him and he starts up in his proper likeness. And oh, the happiness of the vindication ! It is then only that

we quaff the first flowings into our cup, the briskness, the spirit, the sparkling liveliness of the young day. The early rising man has the same conscious comfort through the day as the prudent, thrifty householder has through life; he is beforehand with the world, he has laid up something in advance, and that of no ordinary worth, but an inestimable thing, the most precious of all treasures, time. He takes the day by the forelock; he drives it, instead of being driven, or rather, dragged along by it. For my whole life through, this difficulty of early rising has been a quicksand in my course. I have set my buoy upon it at last; let others make profit of my experience if they will.

CLOSE YOUR MOUTH.

Though the majority of civilized people are more or less addicted to the habit of sleeping with the mouth open, comparatively few will admit that they are subject to it. They go to sleep and wake up with their mouths shut, not knowing that the insidious enemy gently steals upon them in their sleep, and does its injurious work while they are unconscious of the evil.

Few people can be convinced that they snore in their sleep, for their snoring is stopped when they awake; and so with breathing through the mouth, which is generally the cause of snoring; the moment that consciousness arrives the mouth is closed, and Nature assumes her usual course.

In natural and refreshing sleep man breathes but little air; his pulse is low, and, in the most perfect state of repose, he almost ceases to exist. This is necessary and most wisely ordered, that his lungs as well as his limbs may rest from the labors and excitement of the day.

We are told that "the breath of life was breathed into men's nostrils;" then why should we not *continue* to live by breathing it in the same manner?

The nostrils, with their delicate and fibrous linings for pu-

rifying and warming the air in its passage, have been mysteriously constructed, and designed to stand guard over the lungs—to measure the air and equalize its draughts, during the hours of repose.

The atmosphere is nowhere pure enough for man's breathing until it has passed this mysterious refining process; and therefore the imprudence and danger of admitting it in an unnatural way, in double quantities upon the lungs, and charged with the surrounding epidemic or contagious infections of the moment.

Uneven, projecting, and decayed teeth are caused by open mouths. The natural expression is lost, the voice is effected, polypus takes possession of the nose, the teeth decay, tainted breath ensues, and the lungs are destroyed. The whole features of the face are changed; the under jaw, unhinged, falls and retires; the cheeks are hollowed; the cheek bones and upper jaw advance, and the brow and upper eyelids are naturally lifted, presenting at once the leading features and expression of *idocy*.

Good advice is never too late; keep your mouth shut when you read, when you write, when you listen, when you are in pain when you are walking, when you are running, when you are riding, and, by all means, when you are angry. There is no person but who will find, and acknowledge, improvement in health and enjoyment from even a temporary attention to this advice. There is no animal in all nature, excepting *man*, that sleeps with the mouth open.

HOW TO SAVE YOUR TEETH.

Mr. Beecher, who is something of a physician, as well as theologian, farmer, editor, author, lecturer and reformer generally, says: "Our teeth decay, hence bad breath, unseemly mouths, imperfect mastication. Every body regrets it. What is the cause? It is a want of cleanliness. A clean tooth never decays. The mouth is a warm place—ninety-

eight degrees. Particles of meat between the teeth decompose. Gums and teeth must suffer. Cleanliness will preserve the teeth to an old age. Use a quill pick, and rinse the mouth after eating; brush and castile soap every morning; the brush with pure water on retiring. Bestow this trifling care upon your precious teeth, and you will keep them and ruin the dentists. Neglect it, and you will be sorry all your lives. Children forget. Watch them. The first teeth determine the character of the second set. Give them equal care.

BACKWARD Boys.

Let your first labor be to acquire a strong constitution; lay in as large a supply of physical energy as possible. Do not despair of your intellect. Long lived persons mature late, and our most talented men were backward boys. Adam Clarke was a very blockhead at school, an eyesore to his teacher and a butt among his mates. And what was young Patrick Henry? The dullest of the dull.

MAXIMS FOR GUIDANCE THROUGH LIFE.

Never affect to be other than you really are.

Never be ashamed to say "I do not know." Men will then believe you when you say "I do know."

Never be ashamed to say, whether as applied to time or money, "I can not afford it." "I can not afford to waste an hour in the idleness to which you invite me." "I can not afford the dollar you ask me to throw away."

Once establish yourself and your mode of life as to what they really are, and your foot is on solid ground, whether for the gradual step onward, or for the sudden spring over a precipice.

Learn to say, "No," with decision whenever it meets a temptation; "Yes," with caution whenever it implies a promise. A promise once given is a bond inviolable. A man is already

of consequence in the world when it is known we may implicitly rely upon him. I have frequently seen in life a person preferred to a long list of applicants for some important charge which lifted him at once into station and position, purely because he had this reputation: that when he said he knew a thing he knew it, and when he said he would do a thing he would do it.

“ Give thy thoughts no tongue,
Nor any unproportioned thought his act.
Be, though familiar, by no means vulgar;
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel.
But do not dull thy palm with entertainment
Of each new-hatch’d, unfledged comrade.
Beware of entrance into quarrel, but being in
Bear it, that the opposer may beware of thee.
Give every man thine ear, but few thy voice;
Take each man’s censure but reserve thy judgment.
Costly thy habit as thy purse can buy
But not express’d in fancy, rich, not gaudy,
For the apparel oft proclaims the man.
Neither a borrower nor a lender be;
For loan oft loses both itself and friends,
And borrowing dulls the edge of husbandry.
This above all—to thine ownself be true,
And it must follow as the night the day,
Thou canst not then be false to any man ”

FOLWELL BUXTON’S MOTTO.

“ The longer I live the more I am certain that the great difference between men, between the feeble, and the powerful, the great and the insignificant is *energy, invincible determination*, a purpose once fixed and then death or victory. That quality will do any thing that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it.” There, write that upon your souls, young men! Let it be text on

which you may preach to yourselves, and take care to pay the preacher the best compliment that preachers can receive—let your conduct, by embodying the text, do credit to the sermon.

INCONSISTENCY OF HUMAN DESIRES.

Every thing is marked at a settled price. Our time, our labor, our ingenuity, is so much ready money which we are to lay out to the best advantage. Examine, compare, choose, reject; but stand to your own judgment, and do not, like children, when you have purchased one thing repine that you do not possess another which you would not purchase.

Do you think wealth the single point worth sacrificing every thing else to? You may then be rich. Thousands have become so from the lowest beginnings, by toil and diligence, and attention to the minutest articles of expense and profit. But you must give up the pleasures of leisure; of an unembarrassed mind, and of a free, unsuspicuous temper. You must learn to do hard if not unjust things, and as for the embarrassment of a delicate and ingenuous spirit, it is necessary for you to get rid of it as fast as possible. You must not stop to enlarge your mind, polish your taste, or refine your sentiments; but must keep on in one unbeatened track, without turning aside to the right hand or the left. "But," you say, "I can not submit to drudging like this; I feel a spirit about it." It is well. Be above it, then—only, do not repine because you are not rich. Is knowledge the pearl of price in your estimation? That, too, may be purchased by steady application and long, solitary hours of study and reflection.

"But," says the man of letters, "what a hardship it is, that many an illiterate fellow who can not construe the motto on his coach shall raise a fortune, while I possess merely the common conveniences of life!" Was it for fortune that you grew pale over the midnight lamp, and gave the sprightly years of your youth to study and reflection?

You have, then, mistaken your path, and ill employed your industry. "What reward have I, then, for all my labor?" What reward? a large, comprehensive soul, purged from vulgar fears and prejudices, able to interpret the works of man and God; a perpetual spring of fresh ideas, and the conscious dignity of superior intelligence. The most characteristic mark of a great mind is to choose some one object which it considers important, and pursue that object through life. If we expect the purchase, we must pay the price.

POPULAR ERRORS.

To think that the more a man eats the fatter and stronger he will become. To believe that the more hours children study the faster they will learn. To conclude that, if exercise is good, the more violent it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough to sleep in. To argue that whatever remedy causes one to feel immediately better is good for the system, without regard to more ulterior effects. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep and a weary waking in the morning.

A HINT TO LADIES.

Do not make your rooms look gloomy. Furnish them for light and let them have it. Daylight is very cheap and candles or gaslight you need not use often. If your rooms are dark, all the effect of furniture, pictures, walls, and carpets will be lost. Finally, if you have beautiful things make them useful. The fashion of having a nice parlor and then shutting it up, all but three or four days in the year, when

you have company, spending your own life in a mean room, shabbily furnished, or an unhealthy basement, to save your things, is the meanest possible economy. Go a little further, shut up your house and live in a pig pen ! The use of fine and beautiful things is to act upon your spirit, to educate you and make you beautiful.

RULES FOR GOOD HABITS.

Have a plan beforehand for every day.

Acquire the habit of untiring industry.

Cultivate perseverance.

Be an early riser.

Cultivate the habit of punctuality.

Learn something from every one with whom you meet.

Form fixed principles on which to think and act.

Be simple and neat in your personal habits.

Acquire the taste of doing every thing well.

Make constant effort to be master of your temper.

Cultivate soundness of judgment.

Observe a proper treatment of parents, friends, and companions.

Nobility and necessity dwell near each other.

Fortify your mind with fixed principles.

There is no weight in infidel arguments. Every pang of grief tells a man that he needs a helper, but infidelity provides none. And what can its schemes do for you in death ? Examine your conscience ; why is it that you listen to infidelity ? Is not infidelity a low, carnal, wicked game ? Is it not sensual ? Is it not the very picture of the prodigal, "Father, give me the portion of goods which falleth to me ?" Why, why will a man be an infidel ? Draw out the map of the road of infidelity ; it will lead you to such stages at length as you could never suspect.

Every indulgence of vice, every neglect of duty, strengthens the habit and propensities to do wrong and to go astray.

Make it a part of your daily habits to cultivate your conscience, your heart, your morals.

We are accountable to God for all that we accomplish.

Every unholy desire that you conquer, every thought that you treasure up for future use, every moment that you seize as it flies and stamp with something good which it may carry to the judgment seat, every influence that you exert upon the world for the honor of God or the good of man, all, all is not only connected with the approbation of God and the reward of eternal ages, but all aid you to strike for higher efforts still, till you are enabled to achieve what will astonish even yourself. What is it to be judged by men, in comparison to being judged by God?

JEFFERSON'S TEN RULES.

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst, and cold.
6. We seldom repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain the evils have cost us that have never happened.
9. Take things always by the smoother handle.
10. When angry, count ten before you speak; if very angry, a hundred.

RULES FOR LIVING.

Hugh Peters, an English preacher of the seventeenth century, left as a legacy to his daughter, in the year 1660, some rules for living, from which others might reap benefit, would they but conform to his excellent standard. Whosoever would live long and blessedly, let him observe these follow-

ing rules, by which he shall attain to that which he desir-
eth.

Let thy thoughts be divine, careful, godly.

Talk little—honest, true.

Words—profitable, holy, charitable.

Manners—grave, courteous, cheerful.

Diet—temperate, convenient, frugal.

Apparel—sober, neat, comely.

Will—confident, obedient, ready.

Sleep—moderate, quiet, seasonable.

Recreation—lawful, regular.

Prayers—short, devout, often, fervent.

Memory—of death, punishment, glory.

AVOID LOTTERIES.

A man has ten chances to be killed by lightning before he has one to draw a capital prize in a lottery or “gift enterprise;” they have ruined many a family. No species of gambling can be worse; they are the most ingenious and most fatal gull traps ever invented by man or devil. Shun the monster under all his borrowed and deceptive forms. If you regard your own, and the happiness of your family and friends, and the salvation of your immortal soul, recoil from even the shadow of a shade reflected by this heaven-daring, heart-breaking, soul-destroying fashionable but ruinous vice.

AN APPEAL.

Consider, O my soul, that thou art an immortal spirit! Thy body dies, but thou must live for ever, and thine eternity will take its tincture from the manner of thy behavior and the habits thou contractest during this thy short copartnership with flesh and blood. Oh do nothing now but what thou mayest look back upon a million of ages hence. For, know, O my soul! that thy self-consciousness and reflect-

ing faculties will not leave thee with thy body, but will follow thee after death, and be the instrument of unspeakable pleasure or suffering.

MORAL AGRICULTURE.

“ Take the spade of Perseverance,
Dig the field of Progress wide ;
Every bar to true Instruction,
Carry out and cast aside.
Feed the plant whose fruit is Wisdom,
Cleanse from crime the common sod,
So that from the throne of Heaven
It may bear the glance of God.”

GOD IS LOVE.

“ Love is the key to knowledge, to true power ;
And he who loveth all things, knoweth all.
Religion is the true philosophy !
Faith is the last great link 'twixt God and Man.
There is more reason in a whispered prayer
Than in the ancient lore of all the schools ;
The soul upon its knees holds God by the hand.
Worship is wisdom as it is in Heaven.
‘ I do believe ! help thou my unbelief !’
Is the last greatest utterance of the soul.
God came to me as Truth, I saw him not ;
He came to me as Love, and my heart brake ;
And from its inmost depths there came a cry,
‘ My Father ! O my Father, *smile on me !*’
And the great Father smiled.”

PART IV.

MENTAL AND MORAL CULTURE.

I. GENERAL READINGS.

II. PROVERBS AND WISE SAYINGS.

1.

GENERAL READINGS.

Genius and Learning—Facts in Human Life—Planetary Facts—Meanness and Generosity—A Text for a Life-time—A Modern Dictionary—Ancient History—Physiognomy among the Ancient Greeks—Prince Eugene's Prayer—Short Paragraphs on Happiness, Envy, Malice, Evil, Vice, Virtue, the Affections—Mottoes, Maxims, etc. etc.

THERE are two prominent objects in reading, namely, amusement and the acquisition of knowledge. No volume should be perused for amusement which does not instruct as well as delight. The habit acquired by youth of both sexes for reading will soon become one of their highest sources of enjoyment; but it must be acquired young. If it is not established before the age of twenty-five or thirty the probability is that it will not be at all, and the individual in this condition will be cut off from one of the most valuable resources of knowledge and improvement. We should read not only for the pleasure it affords, but to enlarge and enlighten our views on those subjects intimately connected with our welfare and the interests of our race. We should read to multiply our ideas, correct our errors, erase our prejudices, purify our principles, and that we may settle down on the everlasting foundation of truth in all things.

GENIUS AND LEARNING.

The three foundations of genius—the gift of God, human exertion, and the events of life.

The three first requisites of genius—an eye to see Nature, a heart to feel, and a resolution that dares follow it.

The three things indispensable to genius—understanding, perseverance, and meditation.

The three things that improve genius—proper exertion, frequent exertion, and successful exertion.

The three qualifications of poetry—endowment of genius, judgment from experience, and felicity of thought.

The three pillars of judgment—bold design, frequent practice, and frequent mistakes.

The three pillars of learning—seeing much, suffering much, and studying much.

FACTS IN HUMAN LIFE.

The number of languages and dialects spoken in the world amounts to 3,064. The inhabitants of the globe profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One-quarter die previous to the age of 7 years; one-half before reaching 17; and those who pass this age enjoy a felicity refused to one-half the human species. To every 1,000 persons only one reaches 100 years of life; to every 100 only six reaches the age of 65, and not more than one in 500 lives to 80 years of age. There are on the earth 1,000,000,000 inhabitants, and of these 33,333,333 die every year, 91,822 every day, 3,730 every hour, and 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer lived than the single, and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor previous to being 50 years of age than men, but fewer afterward. The number of marriages is in proportion of 75 to every 100 individuals. Marriages are most frequent after the equinoxes; that is, during the

months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth of the population.

It is said that three-fourths, by weight, of the human body consists of *water*. Thus, if a man weighs 120 pounds, 90 pounds consists of water, and this subtracted leaves only 30 pounds of solid matter. A cubic foot of air weighs 523 grains, or little more than an ounce. A cubic foot of water weighs 1,000 ounces.

The liquid of the blood is colorless, and its red appearance is due to the presence of innumerable little bodies floating in it, which are so small that three millions of them are contained in a drop which may be suspended on the point of a needle. These corpuscles are sacs filled with a compound substance, and it has been ascertained what both the film of the sacs and their contents are composed of. Each one of these little bodies has its own life. They are formed and grow, and die; and it is calculated that nearly twenty millions perish at every pulsation of the heart.

PLANETARY FACTS.

The sun is 95,000,000 of miles distant from the earth; it travels at the rate of 192,000 miles in a second; its light is 8 minutes, 13 seconds in reaching our earth; it is a spherical body, 1,384,472 times larger than the earth, and is 500 times larger than our earth and all the other planets and their satellites together.

The earth has a circumference of 25,000 miles, and is estimated to weigh 1,256,195,670,000,000,000,000,000 tons; it moves at the inconceivable velocity of more than a million and a half miles in a day.

There are stars so far distant from the earth that the light of them would be hundreds of years in reaching the earth.

MEANNESS AND GENEROSITY.

I wonder that any man can be *mean*. I take it that no man, no woman, would prefer disease to health, ugliness to beauty, or weakness before strength. What would you think of a man who had his choice of clean health, of active limbs and senses, which at five portals let in the handsome world of strength and beauty, and yet preferred disease—by his own choice became coated with leprosy, and was ugly as sin? Yet I would take disease, the foulest leprosy; the loss of limbs—these hands, these feet; the loss of every sense—these eyes, these ears that listen to man's voice or woman's speech of love, rather than be dismembered by such meanness as I sometimes see. Look at that man! He is mean in his pocket; mean in his opinions; mean in his behavior; mean in his shop; mean in the street, afraid of a charity; mean in his house, a mean husband and swindles his wife; a mean father, and wrongs his children; he is mean everywhere. Pass him by; he is too pitiful to look upon! Meanness has three degrees: it is earthly, sensual, devilish.

Oh, young man! oh, young woman! it may be you can not practice generosity of the dollar; you may not have it, though you must have this power to some extent. If you are rich, by all means lay largely out here, remembering that what is generously spent in this way for another, God pays back to you in blessings you never asked nor thought of. God is your debtor; he is never bankrupt; he pays not merely cent for cent, but manifoldly.

Practice, by all means, generosity of the body, which is in the power of all; and likewise generosity of the soul, which is spread over the whole life; in every department of human action there is daily opportunity for the exhibition of that virtue. Let us abhor the vice of meanness; let us practice generosity, not profligately but in a manly and womanly fashion—at any rate, with human nobleness.

It is a religious duty, for God has been generous toward us, in the nature in which he has created us, in the world he has given us, in the flowers that adorn its ground, in the stars that spangle its sky. He has sent us that prince of generosity, the dear Jesus, who never used his noble gifts with meanness, but always with generosity, setting us an example how we ought to act.

A TEXT FOR A LIFE-TIME.

One word for humanity. One word for those who dwell in want around us. Oh, ye who know not what it is to hunger and have naught to meet your desires ; ye who never are cold, with naught to warm your chilled blood, forget not those who endure all these things. They are your brethren. They are of the same family as yourself, and have a claim upon your love ; your sympathy, and your kindness.

Live not for yourselves. The world needs to learn this lesson. Mankind have to learn that only as they bless others are they themselves blest. It was a fine thought of the good Indian Wam-pan-nah that man should not pile up his dollars—they might fall down and crush him—but spread them out. “There be a dark spot on your brother’s path ; go, lay a dollar there, and make it bright!” said he. Yes, place the bright dollar in the poor man’s hand, and the good you will do will be reflected in rays of gratitude from a smiling face, and fall on you like the warm sunshine, to cheer and refresh and strengthen your own soul.

There are in this world too many dollars “piled up,” and on the surface we see but the brightness of one. Were these all spread out, what a wide field of radiant beauty would greet our vision ! Instead of being a useless encumbrance, a care, a constant source of perplexity to one man, wealth would make every man comfortable and happy. It would do its legitimate work were it not claimed by avarice, that canker-worm that destroys the fairest portion of our

social system. And there is a joy in doing good, and in dispensing the bounties with which we are blest, that hath no equal in the household of man.. To know that we have fed the hungry, clothed the naked, wiped away one tear, bathed in the sun-light of hope one desponding spirit, gives to us a happiness that hoarded wealth, though broad as earth and high as heaven, can not impart.

This is the true wealth. This is the wealth that rust can not corrupt. There is no other real wealth in the universe. Gold and silver, houses and lands are not wealth to the longing, aspiring soul of man. The joy of the spirit, which is the reward of a good deed, comes a gift from God, a treasure worthy of being garnered into the storehouse of an immortal being.

A MODERN DICTIONARY.

Water—A clear liquid, once used as a drink.

Honesty—An excellent joke.

Tongue—A little horse that is continually running away.

Policeman—A man employed by the corporation to sleep in the open air.

Bargain—A ludicrous transaction, in which each party thinks he cheated the other.

Doctor—A man who kills you to-day, to save you from dying to-morrow.

Editor—A poor wretch, who empties his brain to fill his stomach.

Lawyer—A learned gentleman, who rescues your estate from your enemy and keeps it himself.

Money—The god of the nineteenth century.

ANCIENT HISTORY.

Adam, the first of the human race.

Eve, the first woman.

Cain, the earliest born of human kind, and first murderer.

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- Jubal, the first musician.
Tubal Cain, the first instructor in the mechanical arts.
Enoch, translated to Heaven on account of his piety
Methusaleh, the oldest man that ever lived, being 999
years old when he died.
Orpheus, the father of poetry.
Homer, the greatest of the Grecian poets.
Hesiod, an eminent Greek poet, who wrote much on agri-
culture.
Isaiah, the greatest of the prophetic writers.
Romulus, founder and first king of Rome.
Sappho, a Greek poetess.
Confucius, the great Chinese philosopher.
Herodotus, a Greek, the father of profane history.
Socrates, the greatest of Heathen moralists.
Hippocrates, the father of Medicine.
Appelles, the greatest of the painters of antiquity.
Demosthenes, the prince of orators.
Theocritus, the father of pastoral poetry.
Zeno, the founder of the Stoic School of Philosophy.
Archinides, a famous geometrician of Syracuse.
Julius Cæsar, a successful warrior, and an elegant writer.
Cicero, the prince of Roman orators, and a philosopher.
Virgil, the prince of Roman poets.
Ossian, the Caledonian bard.
Isaac Newton, the great philosopher and astronomer.
Basil the Great, an eminent father of the Church.
Mahomet, an Arabian impostor, and founder of the relig-
ion that bears his name.
Shakspeare, the greatest of dramatic poets.
Milton, the greatest epic poet.
Corneille, the prince of the French dramatic poets.
Dryden, an eminent English poet.
Addison, an elegant English essayist and poet.
Pope, an eminent English poet.

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- Swift, a distinguished wit, poet, and prose writer.
Voltaire, a French poet and writer of great celebrity.
Linnæus, an eminent Swede, the father of Botany.
Pitt, a distinguished statesman and orator.
Johnson, an eminent lexicographer, critic, and essayist.
Burns, a great Scotch poet and untaught genius.
Washington, an eminent statesman and warrior, father of his country.
Cowper, a celebrated English poet.
Klopstock, a German poet of great repute.
Buonaparte, a renowned warrior, conqueror and statesman.

PHYSIognomy AMONG THE ANCIENT GREEKS.

Aristotle anticipated, to a considerable extent, the modern science of Physiognomy, showing in this branch of knowledge, as everywhere else, his profoundly philosophical spirit. A summary of his observations may give some new and valuable hints to a few readers, and be of interest to all. He took, as a fundamental principle, that the entire corporeal organization constitutes a perfect whole, all the parts of which are in keeping. He observed that a thick neck indicates a strong character; a thin one, a weak character. A well-sized neck, not too thick, shows high-mindedness; a long, slender neck, cowardice; a very short one, cunning. The animal types these follow are, respectively, the lion, the stag, and the wolf. Thin lips, loose at the ends, and the upper overlapping, also show high-mindedness; and this, too, belongs to the leonine type, and to that of high-spirited dogs. Thick lips, the upper projecting, show folly, and belong to the type of the ass and the monkey. People with projecting upper lips and prominent gums are apt to be abusive. A nose with thick extremity shows indolence—the bovine type. An aquiline nose, well cleared from the forehead, shows high-mindedness. The same indication is afforded by a round

nose, flattened at the end. A nose turning up rapidly from the forehead shows impudence. nostrils wide open show a passionate character. Fleshy faces show indolence and cowardice; lean faces, diligence; little faces, small-mindedness; large faces, slowness and stupidity. The middle size is the best. If there are baggy formations about the eyes, the subject is fond of drink. Little eyes are a sign of a little mind; great or prominent eyes, of stupidity; concave eyes, of a mischievous disposition. As to their color, very black eyes show cowardice, as also gray and pale-colored eyes; those of the blonde type, and bright, gleaming eyes, indicate courage; glittering eyes, a sensual character. The forehead, if little, shows inaptitude to learning; if very large, stupidity; if round insensibility; if square and symmetrical, high-mindedness; if heavy and projecting, self-will. A large head shows insensibility; a little head, lively perception; a peaked head, impudence. Little ears belong to the monkey type, and great ears to the donkey. One may observe, remarks the philosopher, that even the best kind of dogs have moderate-sized ears. As to complexion, very dark persons are cowardly. This inference he draws from the character of the Egyptian and Ethiopian races. Such, too, are extremely fair persons, as partaking of the feminine type. The blonde complexion shows courage; the red, cunning; the sanguine, a passionate character; the color resembling that of honey, coldness of disposition. Eyebrows drawn down toward the nose, and up toward the forehead, indicate silliness; hair rising straight from the head, cowardice (arguing from the effect of extreme fear in causing the hair to bristle); so, too, does very crisp hair. Prominence of the forehead, near the head, generosity (the leonine type); hair growing on the forehead, near the nose, shows meanness. He very justly includes the voice among the means of judging by physiognomy. A deep, grave voice shows an insolent disposition, and this Aristotle infers from the braying of asses. A voice

that begins with a grave note and ends with an acute one, a despondent, melancholy character; a deep voice, with many undulations, courage; a sharp, screaming voice betrays a passionate temper. In forming a judgment from the signs in general, he pronounces that the clearest indications are afforded by the eyes, forehead, head, and face; the next best, by the chest and shoulders, and then come the legs and feet.

A NEW FAITH.

When I am Pope, I propose to promulgate some new articles of faith, viz. :

1. Every man shall be married by the age of 25, or show good cause for neglect of duty.
2. Every man shall annually tax himself one-tenth of his income to procure books, journals, and newspapers.
3. Wedding gifts shall never consist of luxuries, jewels, plate, etc., but of books; and with the birth of every child a number of volumes shall be put into the library in his name.
4. It shall be the duty of every young married man to read aloud to his wife, at least one hour a day. But this shall not be construed to the prejudice of the wife's right to read, speak, lecture, etc.
5. All men who live by their books in a self-indulgent and hidden manner, absorbing knowledge without benefit to their fellows, shall be treated as bees are that hide their nests, smoked out and their nests broken up!—*Henry Ward Beecher.*

PRINCE EUGENE'S PRAYER.

I believe in thee, O my God ! do thou strengthen my faith. I hope in thee; conform my hopes. I love thee; influence my love, more and more. I repent of all my sins, but do thou increase my repentance. As my first beginning, I worship thee; as my last end, I long for thee; as my eter-

nal benefactor, I praise thee ; as my supreme benefactor, I pray unto thee, that it may please thee, O Lord, to guide and lead me by thy providence, to keep me in obedience to thy justice, to comfort me by thy mercy, and protect me by thy almighty power.

I submit to thee all my thoughts, words, and actions, as well as my affections, pains, and sufferings ; and I desire to have thee always in my mind, to do all my works in thy name, and for thy sake to bear all adversity with patience. I will what thou wilt, O God, because it is agreeable to thee. Oh give me grace, that I may be attentive in my prayer, temperate in my diet, vigilant in my conduct, and unmovable in all good purposes. Grant, most merciful Lord, that I may be true and faithful to those who have intrusted me with their secrets ; that I may be cautious and kind toward all men, and that both in my words and actions I may show unto them a good example.

Dispose my heart to admire and praise thy goodness, to hate all error and evil works, to love my neighbor. Assist me, good Lord, in subduing lust by mortification, covetousness by liberality, anger by mildness, and lukewarmness by zeal and fervency. Enable me to conduct myself with prudence in all transactions, and to show courage in danger, patience in adversity, and in prosperity an humble mind. Let thy grace illuminate my understanding, direct my will, sanctify my body, and bless my soul. Make me diligent in curbing all irregular affections, zealous in imploring thy grace, careful in keeping thy commandments, and constant in working out my salvation ; finally, O Lord, make me sensible how little is the world, how great the heavens, how short time, and how long a blessed eternity. Oh that I may well prepare myself for death, that I may dread thy judgments, and obtain of thee, O Lord, eternal life, through the merits of Jesus Christ, our Lord. **AMEN.**

ELEMENTS OF SUCCESS.

Could you stand upon the pyramid of the Cheops—rising out of the sands, a cold and massive monument to the memory of kings, which for nearly forty centuries has defied the crumbling touch of time—and view the desolation of ages, the outlines of empires long since extinct, the tombs where millions of mummied forms repose, once pregnant with life and action; the ruins of mighty cities, the barren and lonely desert, stretching away beyond your line of vision, the weary eye would bend its gaze to the spot upon which you stood, and with a thousand strange emotions crowding upon your mind, you would ask: “What reared this princely wonder of the world?” And echoing faintly down through the aisles of four thousand years, would come this answer: “Enthusiastic toil”—the leading element of success.

Mountains of difficulty will melt and fade away before it. The wilderness has bowed at its bidding, and proud cities stand as magnificent monuments of its strength. All over the earth we find its trophies. Every age has had its masters. To the student it has brought success, to the statesman power, to the inventor fame, and to the warrior victory. By it nations have stamped their history upon the records of the past in characters as undying as the mind itself. Toil is a resistless conqueror. Even the elements yield to its demands. It is as necessary as air and food, to the existence of a people. In every condition in life it is an aid and ornament. It is the handmaid of Virtue, the enemy of Vice, and is as useful in the intellectual as it is in the physical or moral world.

The second element of success is decision of character. Thousands who have ignominiously failed might have shone as brilliant lights in the intellectual world, had this been properly cultivated. Without it, our course through life would be vacillating and aimless; with it, we may “seize

the tide at its full and be borne on to fortune." The man of decision is the man of strength. His position is positive if not infallible. If he believes himself right, he will hold to truth without fear of the result. No brighter page can be found in history than that on which are written the names of myriad martyrs, who have died to teach mankind the power of principle. Every mind exerts an influence in the world and for this it is accountable to its Maker. The vilest outcast and the noblest monarch are alike amenable. We are not companions of the moth and worm, whose destiny is but the span of a summer's day, whose fountain of life is the fleeting sunbeam, but we are joint heirs of immortality, images after God's own fashioning. He designed that our days should be spent in honest toil, and in harmony with this plan placed us in a world of beauty, and left us to determine our own level in the strata of life. We must become the architects of our own success. There is no golden road to victory. He who conquers must fight. With us, birthrights are obsolete. Liberty is our aristocracy, royal labor our king.

The third element of success is purity of purpose. This is to us what a knowledge of navigation is to the mariner. While he might steer boldly out to sea, ignorant of the winds and currents—it would only be to drift about with every passing breeze, until cast a helpless wreck upon the shore. So we may venture into the wide world of action, devoid of this element, but only to find ourselves, at last, stranded upon the quicksands of error. Those things are alone desirable which elevate us in the scale of being, which lead us up to God. Knowledge, unless it is used to dignify and ennable man, is an element of evil; but when purity of purpose is joined with intellectual or physical strength, then man takes the position his Maker designed him to fill, only a little lower than the angels. To be sure we are right and then to do right, to hold to truth, no matter what trials we may be

forced to face, this will stamp our names upon the records of life, as having been men who fully felt the claims of manhood. With enthusiastic toil as the motive power, decision of character as the chart and compass, purity of purpose as the guiding star, we may safely cross the troubled ocean of time. We may be mere drift logs upon the current of humanity, and be borne by the tide of ease into the vortex of forgetfulness, or we may breast the billows—brave the dangers, meet the difficulties and win life's laurels. There are pearls for each in the great realm of thought. To win and wear them should be our work. Nothing is so high and honorable as success, nothing so ignominious as indifferent failure. Let us prove our appreciation of the sacred privileges vouchsafed us, by a correct and noble life, bending every power God has given us to the accomplishment of some good work, touching life all around, thus fitting ourselves as “living stones for that building not made with hands eternal in the heavens.”

A BEAUTIFUL SENTIMENT.

The following beautiful sentiment is from the pen of George S. Hillard:

“I confess that increasing years bring with them a respect for men who do not succeed in life, as those words are commonly used. Heaven is said to be a place for those who have not succeeded on earth, and it is sure that celestial grace does not thrive and bloom in the hot blaze of worldly prosperity. Ill success sometimes arises from a superabundance of qualities in themselves—from a conscience too sensitive, a taste too fastidious, a self-forgetfulness too romantic, a modesty too retiring. I will not go so far as to say with a living poet, ‘the world knows nothing of its greatest men,’ but there are forms of greatness, at least excellence which die and make no sign; there are martyrs that miss the palm but not the stake, heroes without the laurel, and conquerors without the triumph.”

SUCCESS.

“ It is not he who strives to meet a selfish aim,
Whom God crowns with the noble word Success ;
'T is he, who, freely from his own pure life and name
Gives most his brother man to cheer and bless.

'T is he who struggles boldly, manfully through life,
Who rules that one strong city ; his own heart
Who nobly stands amid the tempest, toil, and strife,
Taking his Master's word for guide and chart.”

Our success in life depends in a great measure on our own persevering efforts, though only as secondary counsel. Self-reliance is only the instrument, God is the moving power. Our highest wisdom, therefore, as well as our highest duty is to do all things with an eye to his will. “ Commit thy way unto the Lord, and he will direct thy path.”

Confidence is the companion of success.

Those who succeed are the men who think they can succeed ; those who fail are those to whom success would have been a surprise.

Deserve success and you shall command it.

DIFFICULTIES AND TROUBLES.

Almost every thing in the beginning is difficult, but it is glorious to undertake the beginning of a great action ; and as the glory increases proportionably as the difficulties are more considerable, we ought upon this account to surmount bravely all obstacles which might hinder us in the practice of Christian virtue.

There is no system, no religion, no trade, no profession, no calling, no any thing without its difficulties.

The greater the difficulty, the more glory in surmounting it. Troubles are often the tools by which God fashioned us for better things.

All difficulties are overcome by assiduity and diligence.

If a boy is not trained to endure and to bear troubles he will grow up a girl, and a boy that is a girl has all a girl's weaknesses without any of her regal qualities. A woman made out of a woman is God's noblest work; a woman made out of a man is his meanest. A child rightly brought up will be like a willow branch, which, broken off and touching the ground, at once takes root. Bring up your children so that they will root easily in their own soil, and not for ever be grafted into your old trunk and boughs.

Why should you carry troubles and sorrows unhealed? There is no bodily wound for which some herb doth not grow, and heavenly plants are more medicinal. Bind up your hearts in them, and they shall give you not only healing, but leave with you the perfume of the blessed gardens where they grow. Thus it may be that sorrows shall turn to riches; for heart troubles, in God's husbandry, are not wounds, but the putting in of the spade before the planting of seeds.

Many things are not dared because they seem to be difficult, many more are only difficult because they are not dared.

Add not trouble to the grief-worn heart.

SELFISHNESS AND CONCEIT.

No man should live to himself; his fellow men have a claim on his energies of mind and powers of body; and he whose impelling motive is entirely self, whether it be directed toward the acquisition of wealth or in the pursuit of pleasure, or fame, or any other subject, is unworthy of esteem, let him rise to what elevation he may.

As soon as it is seen that you are unselfish, and that you are free to act rightly and justly with relation to whatever comes before you, a place in the world will be made for you, and work will be given you to do.

God has made selfishness unlovable, and shaped the uni-

versal human head to despise it, and he has made unselfishness so lovable that we can not withhold from it our admiration.

Selfishness produces selfishness; indolence increases with every hour of indulgence; and what is left undone because it is difficult to-day, will be doubly difficult to-morrow.

The more self is indulged the more it demands, and therefore, of all men, the selfish are the most discontented.

Sinking our own happiness by selfish aims and pleasures, we sink in vain; seek others good and you will ever be happy.

Selfishness is the monster evil of the world.

Presumption and self-conceit will overshadow the brightest attainments.

AMBITION, TEMPER, ENVY.

The road ambition travels is too narrow for friendship, too crooked for love, too rugged for honesty, too dark for science, and too hilly for happiness.

The pursuits of ambition are successions of jealous disquietudes of corroding fears, of high hopes, of restless desires, and of bitter disappointment. There is ever a void in the soul, a reaching forth toward the empty air, and a lighting up of new desires in the heart.

Fight against a hasty temper; a spark may set a house on fire; a fit of passion may cause you to mourn long and bitterly. Govern your passions or they will govern you. Conquer your enemies by kindness, preserve your friends by prudence, deserve the esteem of all by goodness.

If we would consider how much the comfort or uneasiness of all around depends on the state of our temper, we would surely endeavor to render it sweet and accommodating.

Every evil temper darkens the soul; every evil passion clouds the understanding.

The tongue is the medium of the bad passions of the heart.

If any man offend not in word, the same is a perfect man and able to bridle the whole body.

Revenge, however sweet, always costs more than it is worth.

Envy shoots at others, and wounds herself.

Envy is the rack of the soul, and the torture of the body.

RICHES AND MONEY.

Riches are apt to slacken virtue, bring dangers, troubles, cares and sleepless nights. He who reigns within himself and rules passions, desires, and fears is rich and wise.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he *is*, not according to what he *has*.

He is richest who is content with what God has allotted to him.

Wealth is only one among the many gifts of God, and there are gifts more valuable than riches.

When shall we learn that "a man's life consisteth not in the abundance that he possesseth?"

Abundance is trouble, but competency brings delight.

Debt is the worst kind of poverty.

He that borrows binds himself with his neighbor's rope.

Ask thy purse what thou shouldst buy.

"If a man," says Franklin, "empties his purse into his head, no man can take it from him."

He that gives to a grateful man puts his money at compound interest.

It is not the amount of money we handle, but what we save that makes us rich.

If you make money your object, you will be unhappy.

Let him that would move the world first move himself. He that would do good to man begins with what tools God gives him, and gets more as the world goes on. It asks

neither wealth or fame to live a noble life. Make thy light thy life ; thy thought, action. Reform thy little self, and thou hast begun to reform the world.

BUSINESS.

Remember that brevity is the soul of wit, business the salt of life, punctuality the life of business, and discretion the safety-valve of action.

If you have not learned your business perfectly you can not give satisfaction to your employer ; your art can not recommend you, and you can not render yourself satisfied and happy if you are conscious of your imperfect acquirements. If we do not learn that which we attempt, or what is given us, *thoroughly*, it does us little good, and is a source of constant annoyance to us ; whereas, should we learn it well, it would bring constant peace and happiness.

If you want your business done, go and do it ; if you don't want it done, send some one else.

Dispatch is the soul of business, and method the soul of dispatch.

It is better to wear out than to rust out ; hard work kills less than ten, where idleness kills a hundred. Don't stop to bother a busy man, his time may be worth something if yours is not. Have you a just and sensitive appreciation of time ?

It is amazing to see how much time may be gained by proper economy.

IDLENESS AND FORTUNE.

There is no greater enemy to body and soul than idleness, unless it is that public sentiment which compels to idleness. Thousands and tens of thousands have fallen victims to it. The woman who will not labor, rich or honored though she be, bends her head to the inevitable curse of Heaven. This curse works in failing health, fading beauty,

broken temper, and weary days. Let her never fancy that, being neither wife nor mother, she is exempt from the law. She can not balance that decree of God by the foolish customs of society, or the weak objections of kindred. Disease, depression, moral idiocy or inertia follow an idle life. He who never rests has made woman in his image; health, beauty, force, and influence follow in the steps of labor alone.

He who does nothing is good for nothing, and has no business to live.

Let a man be what he will, it is the mind and heart that makes a man poor or rich, miserable or happy; for these are always stronger than fortune.

I do not believe in fortunes; a man's best wealth consists in his personal labors, personal life. Silver and gold have I none, but wherever I am I can give myself, my labors, my life.

ENEMIES.

Do not be disheartened if you make enemies, for if you are really a good power in the world, you will be sure to make them. It is well for every man to have enemies, to hear what they say about him, and to experience the weight of their opposition.

All have enemies; every man of worth has enemies, but the darts thrown at him make him shine. A celebrated character once said of his calumniators, they are only sparks which if left alone will go out of themselves.

Those who can not but feel that they are deficient in ability always look with a mixture of fear and aversion on people who are cleverer than themselves; regarding them as born their natural enemies. If ever, then, you feel yourself flattered by the reputation of superiority, remember that to be the object of suspicion, jealousy, and a secret dislike, is the sure price you must pay for it.

ERRORS, FOLLIES, AND FAULTS.

We ought not to blame any public man for denouncing the opinions he had avowed, if he discovers he was in error. A pertinacity in maintaining what is known to be erroneous, from the dread of incurring the charge of inconsistency, is cowardice.

There is no greater folly than making one's self miserable about that which one can not alter, except that of making one's self miserable about that which one can alter.

By six qualities may a fool be known: anger without cause, speech without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate between a friend and a foe.

Conceal not thy faults nor gloss them over, but obliterate them by repentance.

Physician's faults are covered with earth, and rich men's with money.

EVILS.

I have learned that life is a great gift, and that the greatest treasure we can carry to "Our Father" is a heart unsullied by the evils of the world.

Think no evil and you will do no evil. Nothing enlarges the heart of a man more than a generous faith in others. Faith in man is next to faith in God.

Many things which are good in themselves, become evil in their excess.

By the approval of evil you become guilty of it.

By a timely resistance the greatest evils may be overcome.

Resolve that when you hear any ill spoken of any one you will say something good about him; there is no one concerning whom you can not honestly do this if you try. This habit will sweeten your own spirit and that of the company.

VICE.

Vice is infamous, though in a prince ; and virtue honorable, though in a peasant.

Vice does not lose its nature, though it become ever so fashionable.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

He that hath energy enough to root out a vice, should go a little further and plant a virtue there.

“ What’s vice ? mere want of compass in our thoughts.

Religion what ? the proof of common sense.”

Cheap is the service of virtue, and yet how dearly we pay for vices.

Vice is nourished by being concealed.

One vice is more expensive than ten virtues.

Vice is its own punishment, and sometimes its own cure.

Who has not, when he has made a resolution either to do a good action or to leave off faults or vices, seemed to have gained new strength, to have made a mastery ; to have accomplished some thing of worth. And who, on leaving off a bad habit, having fully and deliberately made up his mind to it has had a desire to continue in vice ? Dare to resolve ! Dare to do right ! God will help you ; and you will respect yourself more, and be respected of men more.

AFFECTION AND VANITY.

Affectation in dress implies a flaw in the understanding

Be neither affected nor embarrassed, nor absent in society. Do not make an excessive display of politeness, but do not on the other hand neglect it.

Vanity makes beauty contemptible.

Vanity makes men ridiculous ; pride, odious.

EDUCATION.

Education is the perpetuity of the nation. It is the national life insurance. And if we can secure education to the common people throughout this land, we secure our future ; have a grant, as it were, and take God's pledge of our continued existence and prosperity. I urge the cause of education because it has no State line, no party line, no sectional line—the education of every man without asking his complexion or nationality, because he is a man. You should educate men to bring out their duties and powers. I plead the cause of education for the sake of the manhood of our people. Education is the great mill wherein men, being ground up, come out fit to eat. I plead the cause of education because it is the indispensable condition of national existence, perpetuity, and power. I plead the cause of education because it is our salvation. It is the right hand of religion at this day.—*Henry Ward Beecher.*

Education polishes good dispositions, and corrects bad ones.

KNOWLEDGE.

The acquisition of knowledge, without using it as a means for the accomplishment of useful ends, is but a barren glory for the student.

Knowledge is the treasure of the mind, and discretion the key to it.

Montaigne says, "All other knowledge is hurtful to him who has not the science of honesty and good nature.

Much is due to those who first broke the way to knowledge, and left only to their successors the task of smoothing it.—*Dr. Johnson.*

Let true knowledge and virtue tell the lower world thou art a part of the higher.—*Sir T. Browne.*

LEARNING.

The great end of philosophy, both natural and moral, is to know ourselves and to know God. The highest learning is to be wise, and the greatest wisdom to be good.

Few persons realize how much their children may be taught at home by devoting a few minutes to their instruction each day.

Learning refines the human mind.

STUDIES.

It is better to chain the attention down closely, and study hard a few hours, than to try to keep it moderately fixed and engaged for a greater length of time. But it must be study, as intense as the soul can bear. Get as much study in the morning as possible—the mind is then in the best condition. Have regard to the position of the body while studying. Keep as straight as possible; a bending in the chest is by all means to be avoided. Have no conversation or reading in the hours of study. Be thorough in every study. Master every thing you take in hand.

The mind, as well as the body, has need of rest, and hence relaxation must be intermingled with application. Whenever there is a sense of weariness, study should be laid aside for a few minutes for bodily exercise and rest. Study an hour, exercise five minutes, then with vigor study again. Avoid all late hours of study. When the student consumes the midnight oil he is also consuming the best part of his intellectual and physical force. Study after nightfall is generally of little value; the morning hours are the best for intellectual effort. Rely chiefly upon yourself. Take studies not in advance of your years, and then work your own way. Call upon an instructor only when, after repeated, faithful, and earnest trials, you find you can not comprehend the subject. Remember, that when you have mastered a

difficulty or solved a problem unaided, you have gained intellectual strength as well as victory.

Mathematical studies have a strange influence in fixing the attention and giving steadiness to a wandering disposition, because they deal much in lines, figures, and numbers, which affect and please the sense and imagination.

Studies are useful only as they tend to some practical purpose in life and consolation in death. They should tend to the expansion and government of our minds, to the benefit and pleasure of our fellow creatures, and entirely to the glory of God.

Nature meant that every human soul should study at least half of every day of life. This will improve health and prolong life, both of which the admixture of labor and study tends to promote.

Be studious, have an intelligent ear, and a comprehensive and intelligent mind.

Study wisdom and you will reap pleasure.

INTELLECTUAL IMPROVEMENT.

It was the observation of a great divine and reformer: "That he who acquires his learning at the expense of his morals is the worse for his education." And, we may add, that he who does not improve his temper, together with his understanding, is not much the better for his acquirements. A young man, especially, ought to measure his progress in science by the improvement of his morals, and remember that he is no further a learned man than he is a wise and good man, and that he can not be a finished philosopher till he is a Christian.

It is not by mere study, by the mere accumulation of knowledge, that you can hope for eminence. Mental discipline, the exercise of the faculties of the mind, the quickening of your apprehension, the strengthening of your memory, the forming of a sound, rapid, discriminating judgment, are of even more

importance than a store of learning. Practice the economy of time. Consider, time like the faculties of your mind, precious estate, that every moment of it, well applied, is put to an exorbitant interest.

Bring not to God's sacred altar an empty life. Restore to him, with usury, each talent he has given thee. Train high every faculty he has endowed thee with; culture it to the highest point of thy capacity; reflect not on his wisdom by leaving them uncultured, for it is his love that has placed them there.

The chief means of intellectual improvement are five: Observation, Conversation, Reading, Memory, and Reflection.

OBSERVATION.

Observation and instruction, reading and conversation may furnish us with ideas, but it is the labor and meditation of our own thoughts which must render them either useful or valuable.

With his usual weight of words, Bacon observes that studies teach not their own use; but that there is a wisdom without them and above them won by observation—a remark that holds true of actual life as well as of the cultivation of the intellect itself; for all observation serves to illustrate and enforce the lesson that a man perfects himself by work much more than by reading—that it is life rather than literature, action rather than study, and character rather than biography which tends perpetually to renovate mankind.

Judgment is the child of observation.

CONVERSATION.

How full of interest is the conversation of a truly intelligent man or woman! How eagerly do we seek the company of such, and how we enjoy it! Great are the charms which the cultivated intellect has for its companions.

To know how to say what other people only think makes men poets and sages, and to dare to say what other people only think makes men martyrs or reformers, or both.

To speak well supposes a habit of attention, which shows itself in the thought; by language we learn to think, and, above all things, to develop thought.

Conversation, however light, should never approach the bounds of impurity.

The first ingredient in conversation is truth; the next, good sense; the third, good humor; the last, wit.

Converse so as to please others, not in order to please yourself.

Freedom in conversation must be reciprocal, or it can not be agreeable.

We please some men, some women, some children, much more by listening than by talking.

Converse not on subjects which lead to impure ideas.

Good words are silver, good deeds are golden.

READING.

Lord Bacon says: "Read regularly and carefully; write frequently and polish what you write; practice, assiduously how to entertain your friends, *viva voce*, with the fruit of your studies."

No entertainment is so cheap as reading, and no pleasure so lasting.

By reading we enrich the mind, by conversation we polish it.

There is no music like that of the human voice.

MEMORY.

Ghosts are within us, not without. Memory will take shape, sympathy will project itself into visible forms, even as thought embodies itself and becomes a thing in words. What men

call a ghost is but the trail of light thrown off and left behind in passionate conflicts of the human heart.

One good head is better than several hands.

REFLECTION.

It is meditation and studious thought, it is the exercise of your own reason and judgment upon all you read that gives good sense even to the best genius, and affords your understanding the truest improvement.

To acquire a thorough knowledge of our own hearts ; to restrain every irregular inclination ; to subdue every rebellious passion ; to purify the motives of our conduct ; to form ourselves to that temperance which no pleasure can seduce ; to that meekness which no provocation can ruffle ; to that patience which no affliction can overwhelm, and to that integrity which no interest can shake, this is the task assigned to us — a task which can not be performed without the utmost diligence and care and reflection.

If there is one train of thinking more desirable than another, it is that which regards the phenomena of nature with a constant reference to a supreme intelligent Author. To have made this the ruling, the habitual sentiment of our mind is to have laid the foundation of every thing that is religious. The world from henceforth becomes a temple, and life itself one continued act of adoration.

Accustom yourself to clear and distinct ideas in every thing you think of.

Think wrongly, if you please, but think for yourself.

THOUGHT.

Keep the mind constantly filled with pure thoughts, and there will be no room for impure ones to come in ; so long as the measure is full of something *good*, it will hold nothing *bad*. *Never think of any thing bad.*

Go into the wide world ; travel the mountains of thought ; be a pilgrim in the land of beauty and perception ; catch every sun-ray peculiar to each soul—so shalt thou gather all the beams that shine through the hearts of men.

“ Words are things, and a small drop of ink
Falling like dew upon a thought produces
That which makes thousands, perhaps millions, think.”

Choate said of Webster’s eloquence, we could “look through the crystal water of the style down to the golden sands of the thought.”

The mild sentiments have their eloquence as well as the stormy passions.—*Choate*.

Beautiful thoughts are the flowers of the mind.

SELF-EFFORT.

“ Heaven helps those who help themselves,” is a well-tried maxim, embodying in a small compass the results of vast human experience. The spirit of self-help is the root of all genuine growth in the individual ; and, exhibited in the lives of many, it constitutes the true source of national vigor and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates.

Personal effort is indispensable to intellectual attainments and greatness. All must be self-made, or not made at all. Original capabilities are indeed conferred by Nature, yet, however great, produce very little unless assiduously cultivated. Nature confers on us all seven-fold more talent than we develop by culture ; bestows a vast amount of mentality, which lies dormant for want of a true system of education—one founded in the nature of the mind.

RESOLUTION.

When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done ;

a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air—will do it at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to a happy eternity. By the most simple arithmetic, look at the results. You send one person, only one, happy through the day, that is, three hundred and sixty-five in the course of the year, and suppose you live forty years after you commence that course of medicine, you have made fourteen thousand six hundred human beings happy—at all events, for a time. Now, worthy reader, is not this simple? It is too short for a sermon, too homely for ethics, and too easily accomplished for you to say, “I would if I could.”

The great essential to our happiness is the resolution to perform our duty to God as well as we are able, and when this resolution is deeply infix'd, every action and every pursuit brings satisfaction to the mind.

A FEW RESOLUTIONS.

The following are a few of the seventy resolutions of President Edwards :

Resolved, To do whatever I think to be my duty and most for the good and advantage of mankind in general.

Resolved, Never to lose one moment of time, but to improve it in the most profitable way.

Resolved, To live with all my might while I do live.

Resolved, To maintain the strictest temperance in eating and drinking.

Resolved, Never to speak any thing but the pure and simple verity.

WORK.

It is not work that kills folks ; it is worry, debasing toil, and bad habits of living. The hardest workers live the longest, and particularly those who have an honorable, useful, and remunerative employment.

An honest employment is a most excellent patrimony.

Even in the lowliest calling, the true worker may win the very loftiest results.

Never despair in adversity. Work and persevere.

Neither the naked hand nor the understanding, left to itself, can do much ; the work is accomplished by instruments and helps, of which the need is not less for the understanding than the hand.

Effeminacy ruins more constitutions than labor.

OPPORTUNITY.

One needs only to know the twenty-six letters of the alphabet in order to learn every thing else that one wishes. Application, perseverance, and diligent improvement of opportunities will do the rest.

Opportunity has hair in front, behind she is bald, if you seize her by the forelock you may hold her, but if suffered to escape, not Jupiter himself can catch her again.

Opportunities fall in the way of every man who is resolved to take advantage of them.

Good BREEDING.

The laws of politeness should be observed, not only between intimate friends but between members of the same family ; and those households are the most peaceful and happy where the courtesies of good society are observed. There need not, and ought not, to be formality, but little attentions between brothers and sisters, marking mutual es-

teem, prevent that carelessness and hardness which is most apt to creep into the family, and which grow out of intimacy. It is good manners and consideration for each others' feeling that prevent familiarity engendering contempt.

Good breeding is a guard upon the tongue. The trouble is, we put it off and on with our fine clothes and visiting faces, and do not wear it where it is most wanted—at home.

The man of truly good breeding is not egotistical; he seldom speaks of himself; his object is to put others at their ease and to make them satisfied and happy.

Strive to obtain the approbation of the good, and if even you can not serve all men, show at least by a gentle, kind, courteous, and so far as duty will permit, a conciliatory bearing, that you are not unworthy of the esteem and honor of all your fellow creatures.

It takes four things to make a thorough gentleman. You must be a gentleman in your principles, a gentleman in your tastes, a gentleman in your manners, and a gentleman in your person.

Observe modesty in your dress, gait, attitudes, gestures, looks, words, and actions; and let this pious feeling be seated in the deepest recess of your heart.

True worth is modest. It retires to the corner, and shuns the open center. It comes out only when pressed out by duty. It has a quiet manner, a low, guarded voice.

The plainest row of books that cloth or paper ever covered is more significant of refinement than the most elegantly carved sideboard.

Be reverential to the aged and courteous to the young. Be obliging toward acquaintances, kind and hospitable to all men.

We tarnish the luster of our most beautiful actions when we applaud ourselves.

Civility is a kind of charm that attracts the love of all men. Praise, to be valuable, should come from a good judge.

LOVE.

The dearest word in our language is Love. The greatest is God. The word expressing the shortest time is Now. The three make the greatest and sweetest duty of man—Love God Now!

The secret of being loved is in being lovely, and the secret of being lovely is in being unselfish. No man liveth to himself, and no man was made to live to himself.

Love is like honesty, much talked of but little understood.

Love will fill up all our time and sweeten all our trials.

God loves man better than man loves himself.

Love is a wonderful incitement to action.

Love is of a truth the bread of life.

MARRIAGE.

Though fools spurn Hymen's gentle powers,
They who improve his golden hours,
By sweet experience know
That marriage, rightly understood,
Gives to the tender and the good
A paradise below.—*Dr. Cotton.*

Never marry without love, nor love without reason.

JOY.

The Twenty-third Psalm is the nightingale of the Psalms. It is small, of a homely feather, singing shyly out of obscurity; but, oh, it has filled the air of the whole world with melodious joy, greater than the heart can conceive! Blessed be the day on which that psalm was born!

Most men, even the mature and the conscious, live out their joys like children. They are madly extravagant; they jest, they banter, and jump about till their merriment, satisfied, turns into the opposite of joy.

What a delightful thought it is to feel that one's life is a joy and blessing to others! Such a feeling makes one very happy. Is not this a beautiful world? And life, though earnest, though laborious, may it not be made very bright?

This life is closely packed with joy. Sweet harmonies flow through the world and all the elements of heaven are here.

SOURCE OF TRUE HAPPINESS.

“ The happiness of human kind
Consists in rectitude of mind,
A will subdued to reason's sway
And passion practiced to obey ;
An open and a generous heart,
Refined from selfishness and art ;
Patience, which mocks at fortune's power,
And wisdom neither sad nor sour.”

HAPPINESS.

Though you may look to your understanding for amusement, it is to the affections that we must trust for happiness. These imply a spirit of self sacrifice; and often our virtues, like our children, are endeared to us by what we suffer for them. Conscience, even when it fails to govern conduct, can disturb our peace of mind. Yet it is neither paradoxical nor merely poetical to say,

“ That, seeking other's good, we find our own.”

This solid yet romantic maxim is found in no less a writer than Plato; who sometimes in his moral lessons, as well as in his theological, is almost, though not altogether, a Christian.

No mental faculty was created in vain, and the cultivation and right exercise of each one confers a great amount of happiness, so also of the physical.

Who is happy? He who hoped for better things, hopes that the world will wiser grow, and works to make it thus.

The amount of happiness which a man experiences in this life depends more upon the condition of his mind than upon his outward circumstances. Happiness can exist only in a contented mind ; and contentment comes neither of wealth nor poverty, but with the ability to be satisfied with what we have.

When the summer of our youth is slowly waning into the nightfall of age, and the shadows of the past grow deeper, as if life were on its close, it is pleasant to look back through the vista of time upon the sorrows and felicities of years. If we have a home to shelter us, and friends have been gathered by our fireside, then the rough places of the way-faring will be worn and smoothed away in the twilight of life, while the sunny spots we have passed through will grow brighter and more beautiful. Happy are those, indeed, whose intercourse with the world has not changed the tone of their holier feelings.

No man is so happy as he who does not aim at happiness. The only true and lasting happiness is that which is attained by the practice of virtue.

Every wish which leads us to expect happiness somewhere else than where we are, only lays a foundation for uneasiness.

Three things are essential to happiness, something to do, something to love, and something to hope for.

We may be happy if we choose, let us ; and then let us try and make every one as happy as we are ourselves.

The happiness of life, like the light of day, consists not in one brilliant flash, but a series of mild, serene rays.

Happiness can be made quite as well of cheap materials as of dear ones.

Happiness does not depend on a man's circumstances, however splendid, but upon the frame and state of his heart.

I can not relish a happiness of which no one partakes but myself.

Happiness is nothing but that inward sweet delight that will arise from the harmonious agreement between our will and God's will.

KINDNESS.

A more glorious victory can not be gained over another man than this, that where the injury began on his part, the kindness should begin on ours.

Show to thy parents as long as they live the most reverential tenderness, becoming obedience, and effective gratitude.

Kindness, like grain, increases by sowing.

GOOD NATURE.

They who tread life's pathway, ever bearing on their faces an expression of cheerfulness, are radiant ministers of good to mankind. They scatter sunshine on all they meet; depression and gloom fade away in their presence.

Good nature is like a glow-worm, it sheds light in the darkest place.

Let us be concerned to answer the great end of living—to get good and to do good.

By good nature half the misery of human life might be assuaged.

The world has a right to our smiles. It needs all our cheerful rays to warm it into life.

Good, the more communicated, the more abundant grows.

BENEVOLENCE.

To give brilliancy to the eyes shut them early at night, and open them early in the morning, let the mind be constantly intent on the acquisition of knowledge, or in the exercise of benevolent feelings; this will scarcely ever fail to impart to the eyes an intelligent and amiable expression.

“ Love is of a truth the bread of life,
And from the prayer of want and plaint of woe
 Oh never, never turn away thine ear.
Forlorn, in this bleak wilderness below,
 Ah! what were man, should Heaven refuse to hear ?”

Callous hearts, that are insensible to other’s misery, are susceptible of no true delight.

The best way to expand the chest is to keep a large heart in it.

CONTENTMENT.

Remember that contentment is the real philosopher’s stone. Shun idleness, it is the parent of poverty ; the idle man’s brain is the Devil’s workshop. Avoid intemperance. Bear misfortunes with fortitude, prosperity with meekness. Betray no trust, divulge no secret. Confine your tongue within proper limits, or it may confine you within the cells. Command your temper, or it may place you under the command of the police. Curb every unholy passion and propensity.

“ A competence is vital to content.
Much wealth is corpulence, if not disease :
Sick or encumbered is our happiness
A competence is all we can enjoy.
Oh be content, where Heav’n can give no more.”

A great philosopher says in one of his letters : “ I have told you of the Spaniard who always put on his spectacles when about to eat cherries, that they might look the bigger and the more tempting. In like manner I make the most of my enjoyments, and though I do not cast my cares away, I put them in as little compass as I can for myself, and never let them annoy others.”

The way to contentment is not to increase our substance, but to lessen our desires. Lessen desire and you will find peace.

Content in the humble dwelling is better than care in the most splendid palace.

Contentment is of so great a value that it can never be dearly purchased.

PLEASURE.

Pleasure is a delicate plant, and can not be cultivated without much study and practice. Any excess of it is followed by a reaction of disgust, and by a diminution in the power of entertaining it. If you would be in the constant enjoyment of pleasure, you must be careful to ascertain the quantity it will be safe to take at a time, as well as its quality, and then you must drill yourself by a constant discipline never to exceed that amount.

A pleasure is well paid for that is long expected.

DEFINITIONS.

A fine eye-water, benevolence ; best white paint, innocence ; a mixture giving sweetness to the voice, mildness and truth ; a wash to prevent wrinkles, contentment ; best rouge, modesty ; a pair of the most valuable ear-rings, attention ; a universal beautifier, good humor ; a lip salve, cheerfulness.

FRIENDS.

What a blessing it is to have a friend to whom one can speak fearlessly on any subject, with whom one's deepest as well as one's most foolish thoughts come out simply and safely. Oh ! the comfort, the inexpressible comfort of feeling safe with a person—having neither to weigh thoughts nor measure words, but pouring them all right out just as they are, chaff and grain together, certain that a faithful hand will take and sift them, keep what is worth keeping, and then with the breath of kindness blow away the rest.

Choose your friends, with foresight, from among the hon-

est, and do all you can to retain them. Anticipate their desires and be courteous toward them, but do no wrong for the sake of pleasing them. Reprove them in kindness when they do wrong, and overlook readily any little offenses which are committed against you.

Civilly glance at the imperfections of friends, but never rudely stare at them.

True friendship is like sound health, the value of it is seldom known until it is lost.

There is nothing so great but we should do it for a friend. Be slow in choosing a friend, but slower in changing him.

GREATNESS.

I am compassionate whenever I see any thing like nature and originality. I do not demand the strength of a Hercules from every man; let me have an humble love of and a sincere aspiration after what is great, and I am satisfied.

A truly great man borrows no luster from splendid ancestry.

He who is really a scholar will make but little noise about it.

TRUE PHILOSOPHY.

True philosophy consisteth in doing all the good that we can, in learning all the good we can, in teaching all the good to others we can, in bearing to the best of our ability the various ills of life and in enjoying with gratitude every honest pleasure that comes in our way.

According to the precepts of universal philanthropy, we should endeavor to remove ignorance, error, and immorality; and try to promote a regard for religion, good morals, and the laws of the State; to advance a correct mode of independent thinking, vindicate human rights, establish religious

conduct, permit freedom of conscience, defend the innocent, help the needy, and to combat all injurious prejudices.

OMNIPRESENCE OF THE DEITY.

“ All are but parts of one stupendous whole,
Whose body nature is, and God the soul ;
That, changed through all, and yet in all the same,
Great in the earth as in th’ ethereal frame :
Warms in the sun, refreshes in the breeze,
Glows in the stars and blossoms in the trees ;
Lives through all life, extends through all extent ;
Spreads undivided, operates unspent ;
Breathes in our soul, informs our mortal part,
As full, as perfect, in vile man that mourns
As the rapt Seraph that adorns and burns ;
To Him, no high, no low, no great, no small ;
He fills, he bounds, connects, and equals all.”

WISDOM.

Wisdom can best exercise guidance when she does not assert a claim that implies conscious superiority.

Affectation of wisdom often prevents our becoming wise.

The man is wise who speaks little.

He that knows useful things, and not he that knows many things is the wise man.

Wisdom does not always speak in Latin or Greek.

THE BIBLE.

What a blessed, what an abundant library the poor have in the Bible. I am confident that they find in that one book more enjoyment, more awakening truth, more lofty and beautiful imagery, more culture to the whole soul, than thousands of the educated find in their general studies, and vastly more than millions among the rich find in that superficial, transitory literature which consumes all their reading hours.

PIETY.

Piety may be called the act of right growing. It is moving toward true attainment that constitutes it.

We touch not a wire but vibrates in eternity, a voice but reports at the throne of God. Let every one remember that in this world character is in its formation state; it is a serious thing to think, to speak, to act.

Give me the eye that can see God in all; and the hand which can serve God with all, and the heart which can bless him for all.

RELIGION.

The call to religion is not a call to be better than your fellows, but to be better than yourself. Religion is relative to the individual.

A man without some sort of religion is at best a poor reprobate—the football of destiny, with no tie linking him to infinity and the wondrous eternity that is begun with him; but a woman without it is even worse—a flame without heat, a rainbow without color, a flower without perfume, a heart without feeling, cold!

He who would make his countenance intelligent must so first make his mind. He who would impart to the face its most fascinating charms, must store the mind with religion and virtue, which will diffuse over it every expression of sublime content.

I envy no quality of the mind and intellect in others, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a true religious belief to every other blessing, for it creates new hopes when all earthly hopes vanish, and throws over decay, the destruction of existence, the most gorgeous of all lights, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.

Kindness and compassion, to answer any desirable end, must one be practical, the other delicate in its nature ; affection must be kept alive by ministering to its necessities ; and above all, religion must be recommended by consistency of character and conduct.—*Ellis*.

Religion inspires sincerity in all men, hence its advantage to society.

SERMONS AND PREACHING.

Here is the very pithiest sermon ever preached : “ Our ingress in life is naked and bare ; our progress through life is trouble and care ; our egress out of it—we do not know where ; but doing well here, we shall do well there. I could not tell more by preaching a year.”

What a grand thing it is to preach, not merely with one’s own natural breath and brain power, but with the tongue of a life-time of faithful living.

TRUTH.

For my part, I should think a man who spent his time in a painful, impartial search after truth, a better friend to mankind than the greatest statesman or hero, the advantage of whose labors is confined to a little part of the world and a short space of time ; whereas, a ray of truth may enlighten the whole world and live to after ages.

Man was created to search for truth, to love the beautiful, to desire what is good, and to do the best.

“ Earth is sick
And Heav’n is weary of the hollow words
Which States and kingdoms utter when they speak
Of truth and justice.”—*Wadsworth*.

Truth is the body of God. Light is his shadow.—*Plato*.
The love of truth is the root to all charities.

SIN.

If we would put down sin, let us put it down in ourselves first.

If the wicked forsake his ways and turn from his wickedness, his sins, all that he has ever committed, shall be forgiven him and blotted out. And if the righteous man turn from his righteousness and commit sin, all his good works shall be forgotten, and he shall surely die.

Custom and practice may countenance guilt, but they can not lessen it.

When Socrates was asked what a man gained by telling lies: "Not to be believed," said he, "when he speaks truth."

REPENTANCE.

When a man undertakes to repent toward his fellow men, it is repenting straight up a precipice; when he repents toward law, it is repenting into the crocodile's jaws; when he repents toward public sentiment, it is throwing himself into a thicket of brambles and thorns; but when he repents toward God, he repents toward all love and delicacy. God receives the soul as the sea the bather, to return it again purer and whiter than he took it.

HEAVEN AND HEREAFTER.

The more our spirits are enlarged on earth the deeper draughts shall they receive in heaven.

We are all building a soul-house for eternity; yet with what different architecture and what various care.

"Heaven! how rich the prospect, and for ever near,
And nearest to the man who views it most."

I am as fully impressed as any one with the fact that this world is not our permanent abiding place; but that is no

reason why we should underrate, abuse, and malign it. There is such a thing as being too other worldly. The grand truths and beautiful teachings of God's gospel do not conflict with the grandeur, the beauty, and the mystery of God's handiwork, the world; and we can no more afford to despise and dispense with the one than the other. And it seems to me that we can not better prepare for enjoying the life hereafter, than by a healthy, hearty, rational enjoyment of the one that is here.

“ O Soul! work, watch, and wait,
For we shall find
The eternal city and pearly gate,
If pure and kind.

O Soul! toil, hope, and pray,
For rest is ours
After we've gained the high ascent
Through sun and showers.

O Soul! have faith and look
Through clouds at even,
For the eternal sun will shed its rays
On us in heaven.”

Would we realize heaven, let us begin now. The paradise of our aspiration has its foundations here, and the capacities of the future are grounded on those of the present life.

HUMILITY.

Men and women get more humility when they get more wisdom. Pomosity of intellect is the best proof of its shallowness. When a truly sublime idea comes to you, then expressive silence is alone natural and worthy. Words are an impertinence.

Says Feltham, “ I have never yet found pride in a noble nature, nor humility in an unworthy mind.”

Humility is the high road to honor.

PURITY.

The man of pure and simple heart
Through life disdains a double part;
He never needs the screen of lies,
His inward bosom to disguise;
In vain malicious tongues assail,
Let envy snarl, let slander rail,
From virtue's shield (secure from wound).
Their blunted venom'd shafts rebound.
So shines his light before mankind,
His actions prove his honest mind.
If in his country's cause he rise,
Debating senates to advise,
Unbribed, unawed, he dares impart
The honest dictates of his heart;
No ministerial frown he fears,
But in his virtue perseveres.—*Gay*.

CHRISTIANITY.

Christians should be messengers of sweetness and gladness; they should aim to become a joy to all; they should be full of sunshine, they should be so cheerful as to really tempt others to become Christians. The world is too full of gloom and vinegar.

A Christian merchant should so act that his customers shall see and know that he is a Christian; not merely that he conducts his business on great maxims of honesty, but that business itself is subordinate and instrumental to the great purposes of life. Is it so with you? How far does the difference between you and the worldly man lie in the fact that on the seventh day you have a little tabernacle of religious experience into which you run? What wonder that truth makes such slow advances in the world, with one Christian to tell what is true for two hours on Sunday, and hundreds to deny it all the week by their lives!—*Henry Ward Beecher*.

Remember, earth has one privilege above Heaven. It is the privilege of beneficence. The privilege of passing by a transgression, of relieving the distressed, of spreading the Scriptures, of evangelizing the heathen, of instructing the ignorant, of reclaiming the vicious, of seeking and saving them that are lost.

VIRTUE.

Virtue never consists in mere knowing, but rather in the use we make of our knowledge.

Search others for their virtues, thyself for thy vices. Virtue is its own reward.

Yield once, and a portion of virtue has gone; resist manfully, and the first decision will give strength for life.

Many of the brightest virtues are like stars, there must be night or they can't shine.

The power of a man's virtue should not be measured by his special efforts, but by his ordinary doing.—*Pascal*.

Virtue is the only treasure that can give us joy and rest.

CONSCIENCE.

Apologies are not heard at the great tribunal. "The soul that sinneth it shall die." This principle grasps every human being, for all have consciences that arraign, condemn, and execute. "*THOU art the man!*"

In matters of conscience first thoughts are best.

Conscience is never dilatory in her warnings.

Conscience is not controllable by human laws.

Conscience is the chamber of justice.

DUTY.

Our lives should not be measured by the years, months, days or hours that exist, but by our brave thoughts, noble purposes, and heroic deeds. We should count time by heart throbs, when they beat for God, for man, for duty.

To persevere in one's duty, and to be silent is the last answer to calumny.

“I slept and dreamed that life was *beauty*,
I woke and found that life was *duty*.
Was my dream then a shadowy lie?
Toil on, sad heart, courageously,
And thou shalt find thy dream to be
A noon-day light and truth to thee.”

Fly from every violation of duty as from a serpent; if you approach it, you shall be wounded.

PRAYER.

Prayer should be the key of the day, and the lock of the night.

Every prayer put forth has its effects on the one who utters it, and so of every curse.

FAITH.

“ We know that our peace is brought by strife;
That every haven of rest lies o'er a billowy life;
We know that darkest hours precede the light;
That anchors, sure and firm, are out of sight.”

HOPE.

Hope is a telescope which brings objects within our reach that are, in reality, as far distant as ever.

Were it not for hope, the heart would break.

Hope is a poor man's bread.

CHARITY.

Charity obliges us not to mistrust a man, prudence not to trust before we know him.

Charity loses its benign influence when heralded by ostentation.

HONOR.

True honor can be purchased only by worthy actions.

Let us so order our lives that we may live, when we are dead, in the affections of the best, and leave an honorable testimony in the consciences of the worst.

Candor and open-dealing are the honor of man's nature.

Peace and honor are the sheaves of virtue's harvest.

RIGHT AND WRONG.

A man in the right, with God on his side, is in the majority though he be alone, for God is multitudinous above all populations of the earth.

If our hearts are right with God, we do not complain of his providences, however severe.

“ The earth is full of lessons,
The sky is full of light;
And if we wish for blessings
We gain them doing right.”

The pea contains the vine, and the flower, and the pod, in embryo, and I am sure, when I plant it, that it will produce them and nothing else. Now, every action of our lives is embryonic, and according as it is right or wrong, it will surely bring forth the sweet flowers of joy, or the poison fruits of sorrow. Such is the constitution of this world, and the Bible assures us that the next only carries it forward. Here and hereafter, “ whatsoever a man soweth, that shall he also reap.”

One wrong act is sure to lead to others.

SUFFERING.

Suffering is a part of the divine idea. Let us think it is a part of our happiness.

ANGER.

In anger do nothing, say nothing, make no resolution. Hold your mind in a state of inaction until it is restored to its wonted placidity. Let your inflexible rule be never to make a reply under provocation or excitement.

Anger opens the flood-gates of many evils.

SORROW AND SADNESS.

Think sometimes of the sorrows of human life, of the wretched poor, of the down-trodden, of the outcast, of the afflicted, of the conscience-burdened—of the unwarmed, unfurnished apartments of the dying parent, the weeping orphan.

The gayest smiles are often from the saddest weepers.

REGRETS AND TEARS.

There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues, they are the messengers of overwhelming grief, of deep contrition, and of unspeakable love.

“ Far more than half our troubles here
Are borrowed, that is plain ;
In vain regrets waste not an hour—
Time lost ne’er comes again.”

God washes the eyes by tears, until they can behold the invisible land where tears shall come no more.

Do not murmur about things you can not mend.

SYMPATHY.

It is that which you keep that can never do any good to yourselves or others. It is that which you give away that you keep. It is that which you give away that bounds back and makes you stronger and richer.

Be true, if you would be loved. Let a man speak forth, with genuine earnestness, the thought, the emotion, the actual condition of his own heart, and all men—so strongly are we knit together by the tie of sympathy—must and will give heed to him. In culture, in extent of view, we may stand above the speaker, or below him, but in either case, his words, if they are earnest and sincere, will find some response within us; for, in spite of all carnal varieties of outward rank or inward, as face answers to face, so does the heart of man to man.

Keep the stream of good deeds agitated. Never allow the waters to stagnate. If thou hast no earthly goods to give, let the kind word, the loving glance, the tender pressure of the hand reveal the flow of sympathy within.

It is wisdom to say little of the injuries we receive, of our troubles, aches, and pains; by saying much we often increase the difficulty, show our weakness, and seldom get any sympathy.

HUMANITY.

Humanity was never so honored as when Christ allied his divinity to it, when the divine “Word became flesh and dwelt among us.” Think of a human form on earth filled with all the splendor of the Shekinah; a tabernacle of clay, with all the fullness of the Godhead! It is strange, when dust has thus been honored by being knit to divinity, that it shall be honored again; that, as our Lord’s earthly body was like man’s present body, man’s resurrection body shall be “fashioned like Christ’s” glorious body—be as immortal, as incorruptible, as glorious! Every feature beauty, every motion grace, every thought praise, and every movement ecstasy!

A rich blessing is the sure pay of every effort put forth in the cause of God and humanity.

What task among the many labors of mankind can be

more full of sweetest satisfaction, more akin to the earthly labors of the Divine Exemplar, than the task of vindicating the intrinsic dignity of human nature—humanity !

ACTIONS.

Brave actions are the substance of life, and good sayings the ornament of it.

Admit not sleep to thine eyes till thou hast thrice examined in thy soul the actions of the day. Ask thyself, Where have I been ? What have I done ? What ought I to have done ?

The merit of our actions consists not in doing extraordinary actions, but in doing ordinary actions extraordinarily well.

As voices upon the shore are heard afar over the water, so our words and deeds are wafted upon the waves of time, and heard upon the eternal seas.

In worthy action and healthy enjoyment we may find a cure for all our imaginary woes, and all our maudlin fine feelings.

We should not speak ill or injuriously of any body, nor impute bad motives to his actions, nor deny his good qualities, and less than all, rejoice over his faults, but we should pity the vicious and endeavor to improve them.

ADVICE.

Advice is like snow : the softer it falls the longer it dwells upon and the deeper it sinks into the mind.

It was an Apostle who said : “ Add to your faith virtue, and to virtue knowledge, and to knowledge temperance ; add to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.” Had he lived in our time is it any shame to think he might have gone on saying, “ and to your charity common sense, and

to your common sense culture, and to your culture manliness, and to manliness a love of beauty, and to your love of beauty a practical talent for business, and to your talent for business a taste for the fresh air and out-door sports, and to your taste for out door-sports a good digestion, and to a good digestion rich red blood, firm muscles, and strong nerves?"

As a master, be just, equitable, mild, grateful, and careful of the well being of your inferiors; remember that you, too, have a Father in Heaven. As a servant, obey any proper order that is given you; participate in the sorrow and joy of your employers; be modest in your requests, respectful in word and deed, and sincere in your promises.

The best thing to give to your enemy is forgiveness; to your opponent, toleration; to a friend, your heart; to your playmate, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

Keep out of debt. Buy nothing except the money is in your pocket. Have no account current at the grocer's or butcher's. Go without new clothes until you can pay for them. Give your note of hand to nobody. Eschew credit. Deal for cash only.

Practice the golden rule, do not be content with the silver one—do as you are done by; and most scrupulously avoid the iron rule—to gain the end regardless of means.

Let him have the key of thy heart who has the lock of his own, which no temptation can open.

To "train up a child in the way he should go," walk in it yourself.

The shortest way to do many things is to do one thing at a time.

Appoint a time for every thing, and do every thing in its time.

Avoid that which you blame in others.

Do not hurt what God has made.

BE THYSELF.

“ Be thyself! a nobler gospel never preached the Nazarene.
Be thyself! 't is as good Scripture as the world has ever seen.
Dare to shape the thought in language that is lying in thy brain;
Dare to launch the banners flying on the bosom of the main;
What though pirate knaves surround thee, nail thy colors to the mast;
Flinch not, flee not, boldly sailing thou shalt reach the port at last.
True, the coward world may scorn thee—friend will scorn, and friend
will frown,
Heaven may grow dark above thee, God in anger thence look down;
Heed not, there's a world more potent, carried in thy manly heart,
Be thyself, and do thy duty, it will always take thy part.
If the God within say 'well done,' what are other gods to thee?
Hell's his frown, but where His smile is, there is Heaven for the free.
Be no parrot, idly prating thoughts the spirit never knew,
Be a prophet of the God-sent, telling all the message true.”

INFIRMITIES.

Little aches, well nursed, soon grow to big pains. Of some nervous invalids we can truly say:

“ Their griefs are great
Because they are so small,
And would be greater,
Were they none at all.”

There is nothing which expands so much by thought as our own infirmities. Talking about them helps them to grow wonderfully. Add to these, affectionate attention and constant solicitude on the part of an attendant or friends, and we have a sure recipe for making a confirmed chronic invalid.

We must bear with the infirmities of others. It has a purifying power, it strikes a blow at self-love. It makes us better.

CHANGES.

We need changes, not only of localities but of minds, from which to derive strength and life. Occupations too long continued in one direction deprive the mind of an elasticity which is necessary for an even development of the soul. In long-continued mental exertions we become warped, the mind loses half its powers, and we forget that there is another world beyond the line which bounds our vision.

SILENCE.

Two things are indicative of a weak mind : to speak when it is proper to be silent, and to be silent when it is proper to speak.

Deep rivers move with silent majesty ; shallow brooks are noisy.

A beautiful eye makes silence eloquent.

A judicious silence is always better than truth spoken without charity.

SECRECY.

God hath put the veil of secrecy before the soul for its preservation, and to thrust it rudely aside without reason would be suicidal. Neither here or, as I think, hereafter, will all our thoughts and feelings lie open to the world.

Beware to whom you commit the secrets of your mind.

LITTLE THINGS.

Be assured that no effort in the right direction is lost, for life is made up of little things. Do not be discontented, then, if the beginning is very small. Even if your influence is never felt outside of your friends and home, let it be apparent there. You are still working for the same lofty end, as if it reached to the uttermost parts of the earth.

“ We want but little here below,
Nor want that little long.”

True greatness consists in being great in little things.

TRIFLES.

“ Since trifles make the sum of human things,
And half our misery from our foibles springs ;
Since life’s best joys consist in peace and ease,
And few can love or serve, but all may please,
Oh let the gentle spirit learn from hence,
A small unkindness is a great offense !
Large bounties to bestow we wish in vain,
But all may shun the guilt of giving pain.”

Never be cast down by trifles. If a spider breaks his thread twenty times in a day, he patiently mends it each time. Make up your mind to do a good thing, and it will be done. Fear not troubles, keep up your spirits, the darkness will pass away. If the sun is going down, look at the stars ; if they are hid by clouds, still look up to Heaven ; rely upon the promises of God, and be cheerful. Never yield to misfortunes. Mind what you run after ; avoid bubbles that will burst, and fireworks that end in smoke ; get that which is worth keeping and can be kept.

Be satisfied with what you have, and be economical and make good use of every trifle. Shun parsimony and avarice on the one hand, and carelessness and extravagance on the other.

It is a miserable thing to offend any one we love and respect ; a wicked, ungenerous, and foolish thing to lose or quarrel with a friend for a trifle.

Trifles make perfection, but perfection is no trifle.

LYING.

A lie is an intentional uttering of an untruth in expressing our thoughts. Lying annihilates the dignity of man,

and consequently is a gross crime, whether it is against justice or prudence, against the liar himself, or others ; whether it is the result of inadvertency, complaisance, or good intentions, and whether great or small.

THE GENTLE WORD.

A gentle word hath a magical power
The weary breast to beguile,
It gladdens the eye, it lightens the brow,
And changes the tear to a smile.
In the genial sunshine it sheds around
The shadows of care depart,
And we feel, in its soothing and friendly tone,
There's a balm for the wounded heart.

Oh watch thou then that thy lips ne'er breathe
A bitter, ungentle word ;
For that which is lightly and idly said
Is often too deeply heard.
And though for the moment it leaves no trace,
For pride will its woes conceal,
Remember the spirit that's calm and still
Is always the first to feel.

It may not be in thy power, perchance,
To secure a lofty place,
And blazon thy name upon history's page
As a friend to the human race ;
But, oft in the daily tasks of life,
Though the world behold thee not,
Thy gentle and kindly words may soothe
A desponding brother's lot.

'T is well to walk with a cheerful heart
Wherever our fortunes call,
With a kindly glance, and an open hand,
And a gentle word for all.
Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavor while passing along
To make it as smooth as we can.

TIME.

It is a calamity to lose the smallest portion of time ; the hours perish and are laid to our charge.

The body was never made to engross nineteen-twentieths of human time and money. Our higher faculties are the superiors, and, if either must be slighted, neglect the body. Yet there is time for both ; let us take it.

LIFE.

Human life is a drama, and mankind the actors, who have their several parts assigned them by the master of the theater, who stands behind the scenes and observes in what manner every one acts. Some have a short part allotted them, and some a long one, some a low and some a high one ; it is not he that acts the highest or most shining part on the stage that comes off with the greatest applause, but he that acts his part best, wherever it be. To take care, then, to act our respective parts well in life is ours, but to choose what part in life we shall act is not ours but God's.

Life is a book, and we write in it something, be it much or little, sense or nonsense. What we write we can not un-write. Our pen is Time, our ink is indelible. What we write we write, and do it for eternity. Life is not mean, it is grand. If it is mean to any one, he makes it so. God makes it glorious. What is the purpose of life ? It is the formation of a genuine character.

It is well to pause on the threshold of life and ask ourselves why we live. Life means something ; it is charged with eternal significance. It is big with sublime realities. Every step is a word ; every day is a sentence ; every week is an oration ; every year a book as full of meaning as the sun of light.

Every thought and feeling is a painting stroke in the

darkness of our likeness that is to be ; and our whole life is but a chamber which we are frescoing with colors which do not appear while being laid on wet, but which will shine forth afterward, when finished and dry.

Nature inspires us with a love of life, but can never teach us how to die. God would win us into death as the sun wins buds into blossoms.

Strive to lead not a shining but a useful life. Think often and more of your weakness and imperfections than of any advantages you may possess.

Life is a flower-garden, in which new blossoms are ever opening as fast as others fall.

Equity is the bond of social order, truth the basis of all excellence ; let them guide you through life.

Complain not of the shortness of life, but employ thy time usefully.

That life is long which answers life's great end.

Life is half spent before we know its use and value.

A CURIOUS LIFE POEM.

Mrs. H. A. Deming, of San Francisco, is said to have occupied a year in hunting up and fitting together the following thirty-eight lines from thirty-eight English poets. The names of the authors are given below :

1. Why all this toil for triumphs of an hour ?
2. Life's a short summer--man a flower ;
3. By turns we catch the vital breath and die—
4. The cradle and the tomb, alas ! so nigh.
5. To be is better far than not to be,
6. 'Though all man's life may seem a tragedy ;
7. But light cares speak when mighty griefs are dumb,
8. The bottom is but shallow whence they come.
9. Your fate is but the common fate of all ;
10. Unmingled joys, here, to no man befall.

11. Nature to each allots his proper sphere,
12. Fortune makes folly her peculiar care;
13. Custom does often reason overrule,
14. And throw a cruel sunshine on a fool.
15. Live well, how long or short permit to heaven;
16. They who forgive most shall be most forgiven—
17. Sin may be clasped so close we can not see its face—
18. Vile intercourse where virtue has not place;
19. Then keep each passion down, however dear,
20. Thou pendulum, betwixt a smile and tear:
21. Her sensual snares let faithless pleasure lay;
22. With craft and skill—to ruin and betray.
23. Soar not too high to fall, but stoop to rise,
24. We masters grow of all that we despise.
25. Oh then renounce that impious self-esteem;
26. Riches have wings, and grandeur is a dream.
27. Think not ambition wise because 'tis brave,
28. The paths of glory lead but to the grave.
29. What is ambition? 'tis a glorious cheat,
30. Only destructive to the brave and great.
31. What's all the gaudy glitter of a crown?
32. The way to bliss lies not on beds of down.
33. How long we live, not years, but actions tell;
34. That man lives twice who lives the first life well.
35. Make, then, while yet ye may, your God your friend;
36. Whom Christians worship, yet not comprehend.
37. The trust that's given guard, and to yourself be just;
38. For, live how we can, yet die we must.

1 Young, 2 Dr. Johnson, 3 Pope, 4 Prior, 5 Sewell, 6 Spenser, 7 Daniel, 8 Sir Walter Raleigh, 9 Longfellow, 10 Southwell, 11 Congreve, 12 Churchill, 13 Rochester, 14 Armstrong, 15 Milton, 16 Bailey, 17 Trench, 18 Somerville, 19 Thompson, 20 Byron, 21 Smollett, 22 Crabbe, 23 Massinger, 24 Crowley, 25 Beattie, 26 Cowper, 27 Sir Walter Davenant, 28 Grey, 29 Willis, 30 Addison, 31 Dryden, 32 Francis Quarles, 33 Watkins, 34 Herrick, 35 William Mason, 36 Hill, 37 Dana, 38 Shakespeare.

DEATH AND IMMORTALITY.

Harriet Martineau, in her book entitled "Health, Husbandry, and Handicraft," says:

"If half the thought and sentiment that are spent on the subject of Death were bestowed on the practical duty of strengthening, lengthening, and ennobling life, we should be more fit to live worthily and die contentedly."

It is natural for us to idealize, and speak tenderly, lovingly of those men call the dead. It is refining to our souls to do so, but let us remember that the kind word and deed to the living to-day are better than any eulogy we may place upon the tombstone we rear for them to-morrow.

Death is simply the soul's change of residence.

"At thirty, man suspects himself a fool ;
Knows it at forty, and reforms his plan ;
At fifty, chides his infamous delay,
Pushes his prudent purpose to resolves ;
In all the magnanimity of thought
Resolves, and re-resolves ; then dies the same."

And why? Because he thinks himself immortal. All men think all men mortal but themselves.

THOUGHTS, PRECEPTS, ETC.

It has been truly said that "the good are never as good, nor the bad never as bad as they appear to be," and this we should always consider, if we would give men their true places.

We are often afraid of people whom either we think we have used ill, or to whom we feel too much obliged.—*De Clifford.*

By examining the tongue of the patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.

There is scarcely a better motto for life's guidance than the brave old exhortation, "Whatever thine hand findeth to do, do it with all thy might!"

In the affairs of this world, as husbandry, trade, etc., men know little and believe much; in the affairs of another world, they would know every thing and believe nothing.

A man proves himself fit to go higher, who shows himself faithful where he is.

Divine is the power of giving, with the power to give opportunely.

The green grass is the poor man's carpet, and God weaves the colors.

So live with men as if God saw you; so pray to God as if men heard you.

Society, like silk, must be viewed in all situations, or its colors may deceive us.

It is in our weakest moments that our Father holds us most tenderly to his breast.

Spare when you are young, that you may spend when you are old.

As a bird is known by his note, so is a man by his discourse.

Tell me with whom thou goest, and I'll tell thee what thou doest.

Our greatest courage consists not in never falling, but in rising every time we fall.

"The bravest are the tenderest,
The loving are the daring."

A meek and gentle spirit is a jewel, an incorruptible ornament.

Reflection is a flower of the mind giving out wholesome fragrance.

Character is mainly molded by the cast of minds that surround it.

Contracts should never be undertaken unless they can be strictly performed.

Application and industry are the best preservatives of innocence.

Nature, once crushed, recovers slowly and with great effort.

Emulation is one of the greatest incitements to application.

Create not imaginary wants, lest you fail to satisfy them.

God entrusted every man with the care of his own soul.

Slight not good counsel, come from what quarter it may.

An honest employment is a most excellent patrimony.

He who would catch fish must not mind getting wet.

Wine is a turncoat, first a friend and last an enemy.

Before you attempt, consider what you can perform.

Better face a danger once than be always in fear.

Care not for that which you can never possess.

A smart reproof is better than smooth deceit.

He that always complains is never pitied.

Bacchus has drowned more than Nature.

Affected simplicity is refined imposture.

That is well spoken which is well taken.

Chide not severely, nor punish hastily.

At a great bargain pause awhile.

Never wade in unknown waters.

Business is the salt of life.

THE COST OF MINISTERS.

Some people talk a great deal about ministers and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did such croakers ever think that

it costs \$35,000,000 to pay the salaries of American lawyers; that \$12,000,000 are paid annually to keep our criminals, and \$10,000,000 to keep the dogs in the midst of us alive, while only \$6,000,000 are spent annually to keep 6000 preachers in the United States? These are facts, and statistics will show them to be facts. No other thing exerts such a mighty influence in keeping this republic from falling to pieces as the Bible and the ministers.

MAN AND WOMAN.

Homo sum, et humani a me nil alienum puto. “I am a man, and hold nothing foreign to me that relates to mankind.” This noble sentiment of the Roman poet Terrence will live for ever.

Sir Walter Scott thus describes man: “The man whom I call deserving the name is one whose thoughts and exertions are for others, rather than himself; whose high purpose is adopted on just principles, and never abandoned while heaven and earth can afford means of accomplishing it. He is one who will neither seek an indirect advantage by a specious road, nor take an evil path to gain a real good purpose.”

The heart is the seat of all that adorns our race, as well as of all that deforms it. We are enraptured to meet a man with an open, bold, noble, and generous heart, full of the milk of human kindness, natural affection beaming in his face and exhibited in his actions. We are pained to meet one with his heart overflowing with wickedness and vice, a brute in human form. Still more are we pained to meet a man who is heartless, wrapped up in self, no feeling for the pleasures or woes of his fellow men—a snail in embryo, ossified by meanness.

Every man and woman should consider themselves individual sovereigns, to think and act as best pleases themselves, if they do not infringe on the rights of others. There should be no conformity, except to nature. The thoughts

of yesterday, if they can not bear the light of to-day, should be cast aside.

Women are the poetry of the world, in the same sense that the stars are the poetry of heaven—clear, light giving, harmonious—they are the terrestrial planets that rule the destiny of mankind.

I would not be a woman, for then I could not love her.

WHAT MAKES A MAN?

“A thoughtful soul, a loving mind,
Full of affection for its kind ;
A spirit firm, erect, and free,
That never basely bends the knee ;
That will not bear a feather’s weight
Of slavery’s chain, for small, or great ;
That truly speaks from God within,
That never makes a league with sin,
That snaps the fetter despots make,
And loves the truth for its own sake ;
That worships God, and Him alone,
And bows no more than at his throne ;
And trembles at no tyrant’s nod—
A soul that fears no one but God,
And thus can smile at curse or ban ;
This is the soul that makes a man.”

MUSIC.

Mozart and Raphael ! As long as the winds make the air give forth sounds, and the sun paints the earth with colors, so long shall the world not let these names die.

The universe is a musical instrument, on which the Divinity is perpetually expressing the infinitely diversified harmonies of his nature, which is immeasurably deep and altogether unchangeable.

How to LIVE.

“ So should we live that every hour
Should die, as dies a natural flower,
A self-reviving thing of power:
That every thought and every deed
May hold within itself the seed
Of future good and future need.”

II.

PROVERBS OF ALL NATIONS.

“A proverb is the wisdom of many expressed by the wit of one.”

“A good proverb is never out of season.”

It is not easy to straighten in the oak the crook that grew in the sapling.

It is always in our power to make friends by smiles—why should we make enemies by frowns?

Be not averse to steady or continuous labor, nor ambitious to gather the fruits before thou hast planted the tree.

If every person knew what every other person said of him, there would not be four friends in the world.

The grave is but a covered bridge, which leads from light to light through a brief darkness.

Adversity brings to light the merit in a man.

A man’s manners may be pleasing, though his morals are bad.

Flowers are the alphabet of the angels.

It is easier to keep the Devil out than to turn him out

While ten men are waiting for chances, one man makes a chance.

Truth is mighty and will prevail.

Beware when God lets loose a thinker upon earth.

Humility never seeks the first place nor the last word.

To know one's own position, and the position of those with whom we stand in relationship, is one of the greatest lessons of life, and we are daily taught it.

There are some natures like water lilies, firmly rooted deep under the wave, but swaying in every summer breeze of the lake.

We are more prone to persecute others for their faith than we are to make sacrifices to prove our own.

We talk of choosing our friends, but friends are self-elected. Reverence is the greater part of it.

Not the professions, but the practices, are the true indices of men's characters.

A great teacher has defined genius to be the power of making efforts.

Tell me with whom thou goest, and I will tell thee what thou doest.

His is a happy memory who forgets nothing so soon as his injuries.

Man's knowledge is like a rivulet, his ignorance like the ocean.

For every friend we lose for truth's sake, we gain a better.

Trust your instinct to the last, though you can give no reason.

Abundance, like want, ruins many.

Beware of the fury of a patient man.

A young man idle, an old man needy.

A good word is as easily spoken as a bad.

A man may talk like a wise man, yet play like a fool.

Patience, perseverance, and industry conquer the world.

Riches are but ciphers, it is the mind that makes the man.

Aspiration is not inspiration, nor a desire to be great, greatness.

Art and science have no enemies but those who are ignorant.

Sobriety, temperance, and tranquillity, are Nature's best physicians.

Never measure another man's corn out of your own bushel.

If you play with a fool at home, he will play with you abroad.

It is much less what we do than what we think which makes the future.

A lazy man takes a hundred steps because he would not take one in time.

Custom and practice may countenance guilt, but they can not lessen it.

Some people are so full of themselves that they are very empty.

Leisure is a pleasant garment to look at, but a bad one to wear.

A kind "No" is often more agreeable than a rough "Yes."

There is no fence to fortune.

Change of fortune is the lot of life.

Every straight stick is crooked in water.

Three may keep counsel, if two be away.

Order and method render all things easy.

Honor to a great heart is dearer than life.

Night brings out its stars, as sorrow shows us truths.

In some feelings there is all the divinity of knowledge.

Do good with what thou hast, or it will do thee no good.

What sculpture is to the block of marble, so is education to the human soul.

Carry the radiance of your soul in your face; let the world have the benefit of it.

If you must boast at all, boast rather of your ascent than your descent.

Strive to elevate yourself, but never by pulling others down.

A little wrong done to another, is a great wrong done to ourselves.

He who is always useful, will have no leisure to complain or to be unhappy.

True merit, like a river, the deeper it is the less noise it makes.

A smile is the sunbeam of the heart playing on the outside.

Most of the shadows that cross our path are caused by our standing in our own light.

One foolish act may undo a man, while a timely one may make his fortune.

Knowledge is the treasure of the mind, discretion is the key to it.

Love overcomes every thing.

In all your trials look upward.

Patience is bitter, but its fruit is sweet.

Virtue, like a rich jewel, is best plain set.

A friend to every body is nobody's friend.

Never sign a writing till you have read it.

Sloth makes all things difficult, industry all things easy.

He who can not paint, must be content to grind the colors.

Gratitude is beautifully styled "the memory of the heart."

A man of the best native inclinations may degenerate, and another with the worst may become good. The noblest talents may rust in indolence, and the most moderate, by industry, be astonishingly improved.

You may joke when you please, if you are always careful to please when you joke.

Flowers are the poetry of earth, as stars are the poetry of heaven.

The love of gain has never made a painter, but has spoiled many.

A man's words are leaves, and a man's deeds are like fruits.

When you pay what you owe, you will know what you are worth.

Nature suffers nothing to remain in her kingdom that will not help itself.

He who waits to do a great deal of good at once will not do any.

Man doubles all the evils of his fate by brooding over them.

God knows what sackcloth and ashes hide in the purple of power.

Genius finds its own road and carries its own lamp.

Happy is he who limits his wants to his necessities.

Business sweetens pleasure, as labor sweetens rest.

Laziness is a worse thief than a pickpocket.

'Tis easier to blame others than one's self.

We should not bid defiance to a fool.

Stars are the Scriptures of the skies.

Example teaches more than precept.

Threatened folks live long.

We deceive ourselves when we think we can do without the world, and very much when we think the world can not do without us.

Much of a person's usefulness on earth consists in doing the right thing at the right time and in the right way.

Happy is he who apprehends the better part and holds to it, though his heart be torn in the struggle.

The largest room in the world is the room for improvement.

Man doubles all the evils of his fate by pondering over them.

Better deserve honor and not have it, than to have it and not deserve it.

Every day is a little life, and our whole life is a day repeated.

Great men undertake great things because they are great; and fools, because they think them easy.

A handsome woman pleases the eye, a good woman the heart; one is a jewel, the other a treasure.

There are three things to govern: the temper, the tongue, and the conduct.

He who cries the loudest has generally the least to sell.

Industry is fortune's right hand, and frugality her left.

Let pleasures be ever so innocent, the excess is criminal.

Quarrels require two persons, and both are to blame.

Beware of him who hates the laugh of a child.

If the counsel be good, no matter who gave it.

Every man has need to thank his faults.

The best word in many books is "Finis."

Human blood is all of one color.

Manners often make fortunes.

He who sees ever so accurately, ever so finely into the motives of others, may possibly be entirely ignorant of his own.

Friendship, like phosphorus, shines brightest when all around is dark.

Common sense is no common thing, though every one thinks he has enough of it.

Have a benevolent eye, a modest spirit, and an humble mind.

In every material action of your life, consider well of its probable result.

Fear God and keep his commandments; for this is the whole duty of man.

He who hath good health is young, and he is rich who owes nothing.

He is a wise man who is willing to receive instruction from all men.

Drunkenness is an egg, from which all vices may be hatched.

The man who drinks for the sake of drink is a drunkard, whether he reels or not.

Be just before you are generous.

Where there is a will there is a way.

The hardest workers are the happiest.

Deserve success and you shall command it.

It is good to begin well, but better to end well.

Birds are the poor man's music, flowers his poetry.

Deliver your words not by number, but by weight.

High brows are calm, great thoughts are still as stars.

Gratitude is the sweetest as well as the holiest of duties.

The wisest man without moral courage may become a fool.

Neither talents nor wealth should be laid away in a napkin by those who are fortunate enough to possess them.

Deem every day of your life a leaf in your history, setting down nothing therein which you would wish to erase.

Great designs and small means have been the ruination of many.

He should be commended who does all he can, though it be but little.

Beware of flatterers; it is better to fall among thieves than among them.

Flowers are the sweetest things that God ever made and forgot to put a soul into.

The elect are whosoever will, and the non-elect whosoever won't.

God's least thought is more prolific than man's greatest abundance.

There is not an experience in life by whose side God has not fixed a promise.

Every one has naturally the power of excelling in some one thing.

Music is the mother of refinement.

Diligence is the mistress of success.

Let not the tongue forerun the thought.

The mother's heart is the child's school.

Young twigs are easier bent than boughs.

Keep your mouth shut and your eyes open.

He who avoids the temptation avoids the sin.

By the approval of evil you become guilty of it.

Men are more mindful of wrongs than of benefits.

Contentment gives a crown where fortune denies it.

Questions are more easily proposed than answered rightly.

A Chickering piano, with a fool playing a jig on it, is not worth half as much as an old harpsicord with Beethoven at the keys.

He that can please nobody is not so much to be pitied as he whom nobody can please.

The value of true friendship, like good health, is never known until lost.

We learn much by simply observing and remembering what we see.

Every true artist dips his brush in his own soul, and paints his picture.

To please the greatest number, it is not so necessary to say as to leave unsaid.

He who can prevent a moment's anger may suppress many days of sorrow.

Highest clouds seem to move slowest, and so, too, every thing great.

A pleasure of which we have to repent can never be a peaceful one.

No flowery path to heaven.

Work, and therein have well-being.

A contented mind is a continual feast.

Never make your physician your heir.

He is rich who is delighted with his lot.

Constant occupation prevents temptation.

Never buy what you do not need because it is cheap.

The purest pearl is often found in the roughest oyster.

A wise man changes his opinion often, but a fool never.

Wishing for impossible things is a disease of the mind.

A fire that seems extinct is often smothered under ashes.

Of all the laws which we should follow, the first is honor.

If thou art to have a wife of thy youth, she is now living on the face of the earth; therefore, think of her and pray for her weal.

Language is the amber in which thousands of thoughts have been safely imbedded and preserved.

The best way to gain love is to give love: love every body and every body will love you.

Misfortune manfully borne adds a new luster to the glory of great men.

He who loses any thing and gets wisdom by it is a gainer by the loss.

The fault that you can not bear to be spoken to about is the fault that is destroying you.

An ounce of good humor is worth a pound of logic, and a grain of charity is worth a ton of doctrine.

Do good to him who does you evil, and by this means you will gain the victory over him.

He that by the plow would thrive, himself must either hold or drive.

What a gift it is to make people happier and better without knowing it.

Make hay while the sun shines.

Obey the voice within, not those without.

Never rejoice at the misfortunes of another.

Let every to-morrow be an improvement of to-day.

The smile is the brightest which has a tear upon it.

One half of mankind live at the expense of the other.

Good-nature, like the sun, sheds a light on all around.

God bless the good-natured, for they bless every one else.

Strong drink leads to the debasement of mind and body.

True fortitude is the distinguishing mark of a great mind.

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.

Reading makes a full man, writing makes a correct man, conversation makes a ready man, and thinking makes a great man.

In the morning ask yourself what you have to do, and at night ask yourself what you have done.

Great souls have always trusted themselves ; in truth, that is what makes them great.

No man should expect to have friends unless he acts the part of a friend to others.

The best method of making ourselves happy is to try and make others so.

Dost thou love life ? then waste not time, for time is the stuff that life is made of.

When men speak ill of you, live so that nobody will believe them.

What sculpture is to the block of marble, education is to the mind.

Practice flows from principle, so, as a man thinks will he act.

Love the lovely, aid the lowly.

Mildness governs better than anger.

Pardon others often ; thyself seldom.

Much is expected where much is given.

Want of punctuality is a species of falsehood.

If you will not take pains, pains will take you.

“I’ll try” has done wonders ; “I can’t,” nothing.

Much coin, much care ; much meat, much malady.

An investment in knowledge always pays the best interest.

If you are disturbed with any thing, you should consider, with yourself, is the thing of that worth that I should so disturb myself as to lose my peace and tranquillity.

There are three safe guides to Eternity, first a sound head secondly an honest heart, thirdly an humble spirit.

'T is wise to talk with one's past hours and ask them what report will go to Heaven.

We 'll bind our friendship with a golden chain and give the clasp to God.

Every flower that springs in the sunlight has a shadow beneath it.

Poets are the chemists of sentiment, they analyze it and purify it.

Study most those sciences which lead to a knowledge of thyself.

Great designs require great consideration.

It is no small conquest to overcome yourself.

Truth is simple, it requires neither study nor art.

Not our actions but our sentiments are immortal.

Every man is a volume, if you know how to read him.

There are minds as well as streets that want draining.

Have a place for every thing, and every thing in its place.

AT LAST.

At last we shall rest our weary heads from this world, where no blight and no storms come.

At last the golden gate will swing open, and we shall enter into peace and rest.

At last we shall go out to join the Host above, and give back to Nature the garment she hath loaned us.

At last the weary heart and mind shall repose in a diviner

life; where, on the bosom of the Infinite, all tempest-tossed souls shall lie.

At last we shall bid adieu to earth and its cares, to hear the welcome of angel voices.

At last our heavy cross shall be taken from us, and the starry crown of life eternal placed upon our brows. It will be morning then, and the years of earth will roll away like a scroll. There will be no night there, for God himself will light the world.

At last we shall be known as we are: all earthly glare will fade away, and the soul stand out in its native worth.

At last the Celestial City will burst upon our enraptured vision, just as the feet grow weary in life's ascent.

At last, from heavenly domes, will familiar faces gleam, and the years of our parting seem but a day.

At last, O weary one! at last shall rest, and peace, and joy abide with thee **FOR EVER.**

THE END.

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